

Federal Council BULLETIN

Vol. XII, No. 10

December, 1929



SURVEY OF NEW BOOKS

on

Marriage and Family Life

Evangelism — Education

Christianity and Social Life

Rural Life

The International Outlook

The New Missionary Horizon

Church Cooperation and Unity

And Other Vital Themes

A Journal of Interchurch Cooperation

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE	
Chicago, Ill.	December 4-6
UNITED STEWARDSHIP COUNCIL	
St. Louis, Mo.	December 6-7
GOLDEN RULE SUNDAY.....	December 8
ANNUAL MEETING, INTERDENOMINATIONAL COUNCIL ON SPANISH-SPEAKING WORK	
Denver, Colo.	December 10-15
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y.	December 27

1930

HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS	
Atlantic City, N. J.	January 8-10
FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS	
Atlantic City, N. J.	January 11-14
FOREIGN MISSIONS CONFERENCE	
Atlantic City, N. J.	January 14-17
CONFERENCE ON THE CAUSE AND CURE OF WAR	
Washington, D. C.	January 14-17
TENTH ANNIVERSARY CONVENTION OF OHIO COUNCIL OF CHURCHES	
Columbus, Ohio	January 19-26
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, EXECUTIVE COMMITTEE	
Chicago, Ill.	February 18, 19
NATIONAL STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE	
Evanston, Ill.	February 25-27
WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION	
Geneva, Switzerland	June 17-24
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION	
Toronto, Canada	June 23-29
EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION	
Cleveland, Ohio	September 14-17
INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST	
Washington, D. C.	October 14-19
WORLD CONVENTION, DISCIPLES OF CHRIST	
Washington, D. C.	October 19-23
NORTH AMERICAN HOME MISSIONS CONGRESS	
Washington, D. C.	November 30-December 5

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Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them."

VOL. XII, No. 10

DECEMBER, 1929

THE EDITORIAL OUTLOOK

The Charm of Christmas

THERE IS A CHARM about Christmas that no other day possesses. It goes down until it strikes something very deep in our lives. There are holy days like Easter which strike a note of victory that goes higher than does our Christmas music, but it is our Christmas music that moves the heart most deeply.

Christmas is the *children's* day.

"They all were looking for a king,
To slay their foes and set them high.
He came, a little baby thing,
That made a woman cry."

And the telling of that old Christmas story in art and literature and song and sermon through 1900 years has done more than we can fully know to ameliorate the conditions of child life. No other conceivable way by which God could have come into our human life could have so glorified childhood. Jesus the man and the teacher was true to this basic element of the divine method when, to proclaim the spirit of His kingdom and the way of entrance into it, He took a child and set him in the midst.

Christmas is the *mother's* day. It would have no such charm and glory if it were not for the beautiful face of Mary, the girl-mother. Conceivably God could have sent His Son by a totally different way. Angels

could have borne Him to the earth, and placed Him in a regal cradle. As it is, it is all simple, a part of the common experience. All of us have looked up out of baby eyes into some woman's face. And the mother of the Holy Family is a humble mother, wife of a working man. The charm of Christmas lies in its simplicity, its universal appeal, its touch of nature that makes the whole world kin, its exaltation of motherhood, its identification of the life of God with the most elemental experiences of man.

Womanhood owes scarcely less than childhood to Christmas. There is no movement or force in the world that makes for the freedom and nobility of womanhood, the sacredness of motherhood, the beauty of home life, that has not taken great inspiration from the picture, which Christmas Day paints anew for us every year, of the Holy Family with its infinitely appealing figure of womanhood at its best.

Christmas is *humanity's* day. This is the profounder, though less obvious, source of its perennial joy. Christmas tells man that he is God's son. The Incarnation may be a difficult question of philosophy and theology as the scholars expound it, but it is a thing of life and hope and glory as the soul apprehends it. Stripped of theological terms and philosophical abstractions, leav-

ing on one side all the questions which Christian men debate so strenuously, the religious charm of Christmas can be expressed in a few plain sentences that the ordinary man can understand. God and man are alike. There is no great impassable gulf fixed between Deity and humanity; they are not, like light and darkness, mutually exclusive, but, like father and son, basically one. Love and thought and purpose in God are of the same order as love and thought and purpose in man, only higher, grander, vaster. The Incarnation of God in Christ is the pledge and proof and assurance of this glorious and vital unity.

And Christmas is not only man's great day, it is *God's* great day, the day of God's supreme adventure. Through the long ages, He had been preparing the world for life. Through other ages, He had been bringing life to the point where a living thing made in the image of his Creator could look up to heaven and say "God!" And now, in the fulness of time, God has broken into life in a new and glorious way. The first-born of a great family of sons has appeared. God has stooped down to the human to lift man up to the divine, and in this unbelievably wonderful and eternal unity of Deity and humanity in the God-man every man may find hope. This is the supreme charm of Christmas. This is the Gospel, glad tidings of great joy!

Hopeful Signs

THOSE WHO ARE eagerly interested in the cooperative work of the churches meet discouragements aplenty. The ardor of enthusiasts is dampened often. The evils of competitive denominationalism are still far from overcome. One could make a long catalogue of things to be deplored and condemned. We have by no means attained to that unity of spirit and purpose and work for which our Lord prayed, and which the Great Apostle so earnestly desired.

Nevertheless, there are hopeful signs, and many. Coué's formula may sometimes be a psychological process of "kidding" oneself, but it is no self-deception to say today of the interdenominational relationship of the churches that "day by day, in every way, we are getting better."

The denominations are not so bad as some would have us believe. Too much officialism, yes; too much sectarianism, yes; too much institutional selfishness, yes; too much lack of courtesy and ecclesiastical bad-manners, yes; too much competition, yes, yes; but there is hope!

Among the hopeful signs of the times there are three of special significance:

First, the increasing desire on the part of the churches to know the facts, and the growing determination to face them courageously. This desire is by no means one hundred per cent strong, but it is growing. The Church is becoming less afraid of facts, however ugly they may be. The disposition to play the ostrich is not so pronounced as it has been. Surveys are being made of the entire country to find out the actual facts of competition, overchurching and inadequate churching, in order that these evils may be corrected.

The second hopeful sign of the times is the increasing number of comity adjustments that are being made. More than 1,500 "united churches" are said to be in existence. These have come about by comity adjustments of one sort or another. Many other communities are seriously considering ways and means of bringing about a closer cooperation of the churches. Requests are constantly coming to the Home Missions Council, to the Federal Council and to the state and city federations of churches for help and suggestions in bringing about comity adjustments. The Five-Year Program of Survey and Adjustment, now in full swing in about fifteen states, is a definite and statesmanlike effort to correct the evils of denominational competition in the small towns and rural sections. This is

a new thing; nothing like it has ever been attempted upon such a thoroughgoing scale.

The third hopeful sign is the increasing recognition on the part of the leaders of the Church of the possibility of cooperation on the basis of "life and work" without sacrificing any real values in "faith and order." That the churches will not for a long time to come get together on the basis of "faith and order," Lausanne itself made evident. They have never been together on that basis since the days of the Apostles. The great Anglican scholar, Canon Streeter, in his most recent book, "The Primitive Church," shows that the New Testament does not disclose any one established church order, but that different methods of church organization were in vogue in the early period. Perhaps the churches will never all come together on the basis of "faith and order." But they can all live and work together.

This is being proven today. Churches are cooperating. Great interdenominational agencies are binding the denominations together in life and work, in cooperative programs for the building of the Kingdom, in which there is room for all Christian "faiths and orders." The thing is happening among our churches that took place in the World War: the armies of the Allies are becoming Allied Armies.

The New Interest In Religious Books

IF ANYONE THINKS that interest in religion is on the wane, let him ask the publishers and the booksellers. He will be amazed at their reply. For, according to figures furnished by the trade, new books classified under the heading "religious" were second only to fiction in the total publications of last year in the United States. To be exact, there were 1,135 titles labeled "fiction" and 776 "religious." Religion was ahead of biography, ahead of juveniles, ahead of poetry and drama, ahead of sociology and economics, ahead of everything except the novel.

If the doubting friend is still unconvinced, let him seek comparative evidence as to the number of volumes on religion published at various former periods. In 1928, 776; in 1920, 665; in 1900, 448; in 1880, 239. As recently as 1900, religious books stood *sixth* in the list; today, *second*. And yet some people talk as if any general concern over religion disappeared with our fathers!

All this, however, should hardly be regarded as any ground for complacency, for, in spite of these encouraging gains in the demand for religious books, there is plenty of ground for sober reflection on the reading habits of the people.

For one thing, whatever type of literature be under consideration — the Americans, it would seem, can hardly be called a reading people. With a population of nearly 120,000,000, the total number of new books published in America last year was 7,614. At first, the figure seems fairly impressive. But Great Britain, with about half our population, published over 10,000 volumes; Japan (shades of Oriental inferiority!) published 20,000; Germany over 30,000, counting new editions of former volumes; Russia (what a shock to our cherished opinions!) more than 35,000.

Probably these figures, when carefully interpreted, do not place us in as unenviable a position as would seem to be the case on the surface, for many publications that would be classified as "books" in Japan or Russia or Germany would without doubt be called "pamphlets" in the United States. Still, one cannot escape the inference that there are countless Americans who would expect to be regarded as "educated" to whom any realm of good literature is almost a *terra incognita*. And a recent investigation entitled "The Reading Interests and Habits of Adults," by William S. Gray and Ruth Monroe (Macmillan Co. \$3.50), abundantly confirms the impression. These two careful investigators—one a distinguished

educator and the other a librarian — conclude that the "reading" which most people do is confined chiefly to the tabloid newspapers, magazines of the "True Story" type and sentimental romances.

All this surely suggests that the minister, as one who is deeply concerned to foster an appreciation of the highest values, will find a rewarding field of service in cultivating a taste for good reading. For,

"Books, he knows,

Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastimes and our happiness will grow."

As for the minister himself, he needs the help of books as few other men do. More than anyone else he is constantly called upon to give all his inner resources for the inspiration and guidance of others. Both in his weekly preaching and in his daily pastoral service incessant demands are made upon him which no man can hope to meet who is not himself drinking deep at life-giving fountains. This requires, as second only to one's first-hand fellowship with the Unseen Source of Life, a steady association with the best intellectual and spiritual experience of the race, as set forth in books of creative power.

The Council Comes of Age

WHEN THE AGE of twenty-one has been reached it is generally assumed that something like maturity is being attained. The experiences of childhood and adolescence are regarded as the preparation for wise living and useful work in the years ahead.

During the first week of this month, the Federal Council of the Churches of Christ in America reaches its majority. Having survived the weak and feeble years of infancy, having passed more recently through the period of adolescent struggle to appreciate more fully the nature of one's own personality and its relation to others, it is to be hoped that the "coming of age" may

mark a new stage, not of senescence or of dotage (and doubtless not even of smooth-flowing placidity!) but of vigorous and constructive service appropriate to its years and worthy of the devotion that has been bestowed upon it by its foster-parents in all the denominations.

The coming anniversary has stimulated us to look back into the columns of the religious press of twenty-one years ago. To turn these yellowing pages and see what they recorded about the birth of the infant Council is an interesting experience. In various church publications one can find all shades of opinion as to the meaning of what was happening, ranging all the way from the editor who viewed with alarm this movement for cooperative service which went ahead without having worked out a full statement of agreement in matters of theological doctrine, to the editor who hailed the first meeting of the Council (in Philadelphia, in 1908) as "the greatest ecclesiastical meeting since apostolic days."

One thing especially conspicuous in many of the reports of that first meeting is that the significance of the Council was regarded as being twofold: first, and most obvious, in initiating a forward movement in knitting Protestantism up into a more vital and effective unity: second, in providing, through the method of collective conference and action, a wiser and more commanding leadership in the new social and international tasks of the churches. Of the prophetic report on world peace, presented by Henry Wade Rogers, the reporters say that it was received with keen enthusiasm by the Council. The report on "The Church and Modern Industry," (including the classic formulation of "The Social Ideals of the Churches") presented by a committee headed by Frank Mason North, was generally regarded as the high-water mark of the gathering.

Our hope is that the twofold path thus marked out may be followed with ever-increasing wisdom and courage.

The Social Function of the Church

By RT. REV. FRANK THEODORE WOODS *

Lord Bishop of Winchester

AN ESSENTIAL ELEMENT in the Gospel is the proclamation of the Lordship of Christ over all life, social as well as personal. "He reigns, but His rule as yet is not everywhere accepted; the social function of the Church is to cooperate with Him in establishing His Kingdom over all human relationships and every department of human life." This means that the Church is charged to deliver an evangelistic message which is social as well as personal. The words of an American report on the Church and Industrial Reconstruction are worth reproducing:

"The need is urgent for what has been called 'social evangelism.' For evangelistic and social service are interdependent, each being the complement of the other. We must have evangelists because we must win men and women to Christianity. There can be no such thing as a Christian social order except as the men and women who live in it are Christian. And we must have social evangelism both because the individual whom we are to reach is himself a social being, placed in a social setting, and because the Christianity to which we seek to win him has a definite social goal. This means, in a word, that men must be evangelized *as social beings*. For this is what it means to be a man. The bare individual as such is an abstraction; he exists only in relationships. Hence, to win men to discipleship to Christ must mean to win them to following Him in their social relationships—in the family, in their political and in their industrial life. 'To accept Christ' must be definitely made to mean to accept Him as one's Master in all one's social life. 'To get right with God' must mean to square oneself with His purpose, which is a social purpose for mankind. We are not proclaiming the whole Gospel if we allow its social content to be separated from its message to the individual soul.

"And men must be evangelized not only as social beings, but as social beings with specific functions in society. If they are to be won to discipleship to Christ in their industrial life, they must be shown what it means to follow Him in the particular work which they themselves have to do. We must, therefore, present the challenge of the Christian Gospel, not simply to men engaged in industry, but to men as employers, as investors, as merchants, as employees, in each case interpreting the significance of the Gospel for their own functions in the social order."

That is finely said. It means that this proclamation of moral duty, searching and far-reaching, in social as well as in individual life has supernatural sanction. The Church falls far below the proper content of her message unless she makes it clear that

her whole *raison d'être* rests on the fact that the Deity has unveiled Himself to men, in so far as they can understand Him, as being Himself fundamentally social, for this at least must be involved in the doctrine of the Trinity; that His purpose and plan for human life is fellowship; that in order to impress this on mankind He came out into the open in time and space; and that by word and deed, and primarily by the exhibition of a character, He made it clear that the promotion of fellowship is so dear to His heart that He would stop at nothing, not even the Cross itself, to achieve it. Atonement is a word which has received many connotations and indeed has given rise to controversial literatures in almost every age, but fundamentally it means this social gospel, fellowship between men precisely on account of their fellowship with God. The Church, therefore, not merely preaches fellowship but unveils such a sight of the Godhead as to make it certain that human beings who devote themselves to promote this end not only are working with the sanction of the Eternal but have arrayed on their side those unconquerable spiritual forces which ultimately must govern the destinies of the human race.

If it be true, then, that this action of God is the very *raison d'être* of the Church's social gospel, it follows that the Church not less than her Lord must be ready for sacrifice in its attainment. For "the most powerful impact which the Church can make on politics and industry is by the strong and unmistakable witness of her own Christ-ordered life—corporately and among her members." But this necessarily involves sacrifice. It involves self-denial on the part of groups or individuals who decline to accept current standards and adopt lines of conduct which are criticized as visionary and impractical. It involves the sacrifice of giving time for thought and study, and a willingness to follow wherever the truth shall lead.

"The way forward [as the Copec report suggests] lies through a great development of the habit of organized Christian deliberation upon Christian social duty. The method is especially appropriate in view of the fact that the responsibility for much social sin is subtly diffused among different bodies and classes of people; and it is only when such a problem is corporately realized by a representative company of people who value their spiritual unity, that the individuals who compose such companies are able to realize the exact shade of responsibility which rests upon them and the precise nature of the action which might offer a way out of the difficulty. For many problems indeed there would seem to be no solution open to iso-

* This article, appearing in England several years ago, will be of special interest to American readers at this time because of the Bishop's recent visit.

lated individual action, but only to the concerted action of many individuals, each prepared to act in loyalty to the rest."

But here again little progress will be made unless the Church's leaders are prepared to lead. This brings us to a problem of far-reaching importance to which very properly the report gives a whole section, namely, the training of the ministry in Christian social knowledge. It is obvious that, while there are splendid exceptions in every part of the Church and an increasing number of ministers who understand and emphasize the social implications of the Gospel which they preach, yet the education of the rank and file is continually held up and obstructed by an attitude on the part of their leaders which closely corresponds to the attitude of a hundred years ago, namely, that the present order of society is somehow a dispensation of Providence and that it is no business of the Church to interfere with it.

"The evil tradition, which is not yet abandoned, that Christianity has nothing to do with politics and economics, has banished God from ninety-five per cent of the life of man. For politics and economics regulate homes, housing, schools, education, wages, sanitation, industry and commerce, with all the relationships which these involve. If this ninety-five per cent of the life of the people is disassociated from God and from religion, what wonder is it if they feel that God does not count in the battle of life?"

Against these failures on the part of the Church may be set the fact that the Spirit is stirring her members to a new outlook on a scale unprecedented for centuries. Thousands of men and women within her borders are seriously pricked in their consciences and ready to give time and pains and prayer to achieving for themselves, and helping their fellow Church members to achieve, not only the requisite knowledge but the courage to act upon that knowledge even in face of opposition or of public opinion itself.

ORGANIZATIONS AND THE INDIVIDUAL

By A. A. HYDE

President, The Mentholatum Co.

THOSE who recognize a responsibility to help with time and money in promoting human brotherhood or the Kingdom of God on earth, stand appalled today at the multitude of organizations under this banner seeking assistance. Hundreds of worthy causes are thus coming to us for help. Many of the needs so presented apparently defy over-emphasis. So imperative are they that magazines and the daily press feature them gratuitously, and our mails are crowded with the most appealing letters. There can be no doubt concerning these world demands for human helpfulness. What does this all mean? Is Jehovah saying to us through His providences that no man deserves life today who does not recognize his individual responsibility to help in social, material and spiritual relief to the full extent of his ability?

Fellowship in suffering is certainly one great lesson which the World War emphasized, and it was a lesson sadly needed in every nation. We sincerely believe that, in the eyes of the Lord, every professing Christian today is actually called upon to devote his possessions and income, above living expenses, to meeting the great human needs and problems facing the world. Considering the teachings of the Sermon on the Mount as to laying up treasures here, and our daily petition for God's Kingdom to come and His will to be "done on earth as in heaven," can we set ourselves any higher ambition? Even if one adopts this goodly standard, however, the question how to

use wisely and efficiently our time and money thus consecrated, is a most puzzling one. Shall we throw ourselves and all our energies and means into these multitudinous organizations which have sprung up all over the earth? Shall we allow our lives to become a round of meetings and our names to be put on directorates and committees until only fragments of existence are left for the ordinary avocations of life, our families and the church? There are men and women largely doing this, but it is at the expense of higher things, and the expenditure of nervous force beyond repair. Furthermore, those who adopt this policy usually find that such labors are abnormal, unsatisfying and, may we add, comparatively inefficient.

All successful business men know the joy and thrill of individual initiative and achievement. We may be really humble and unselfish, yet we naturally abhor losing ourselves in organizations or committee service, where, hampered by rules and red tape, we have to submit to pride of leadership, precedent and the ultra-conservatism or whims of other people. Is it not really true that our personality is the greatest contribution which we can make to any cause?

The unit of effective force in God's earthly Kingdom, as in the business world, is the *individual*. Not as an egoist, however. His word plainly states that man must be linked up by faith to God Himself as the real source of power. This is the essential difference between philanthropy and religion; between the ethics of Confucius and the teachings of Christ.

Under Jehovah's plan, one of His true children gets an impelling vision of need and of his own personal responsibility to meet the need. Then comes opportunity, and after that, in God's good time, the great joy of accomplishment. This will probably mean persistent toil and self-sacrifice. It may even entail creating and managing organizations. The final outcome, however, will be, not only the meeting of a need, but, what is really of far more importance, especially to the individual, the development of a great character, which is God's ultimate aim for each of His children.

If thought through carefully, can we not see that the basis of the solution of the great social and spiritual problems facing the world will be reached when we, who profess the name of the Master, link ourselves with this infinite power of God and individually accept the jobs which wait right at our elbows. When we become earnest, sincere followers of Christ in our homes and in all our business and social relations, the ends of the earth will be speedily reached. With communication as it is today, the world is simply a neighborhood, and everywhere men are seeking for truth and the meaning of life.

This article is not intended to decry all organizations. Many of them are doing splendid work and deserve far more support than they are receiving. We over-organize, however, because you and I are selfish and cowardly; individually fail to function and obey; have sought to serve God *and* Mammon.

When visions come to us, or a cause appeals, we usually say, "Let's form an organization or appoint a committee to raise funds," with the result that the work is poorly done and we get little of the rewarding joy which comes only by helpful contact with need. The lack in human character of true love, shown by our indifference to suffering the world over, is perhaps man's greatest deficiency. The war wrote this lesson on the sky for all nations to read. We can never get the teaching, however, by simply financing organizations. It must come to us individually through sacrificial service.

Experience and the Bible teach that there are three great organizations appointed of God, which will doubtless always remain on the earth—the Christian Man, imbued by faith with the Spirit of God; the Family, and the Church. Of these, the effective unit on which the others depend is the individual—upon you and upon me. When the visible Church acts on this truth, and loyally puts its standards of membership where Christ put them, then trains its followers to complete surrender of life and possessions for promoting the Kingdom of God as Jesus instructed, we shall see a unified, virile and victorious Church, extending itself to the ends of the earth.

Here is a plain declaration or pledge which we think is absolutely in harmony with Bible teaching as

to the meaning of life. How many Christian ministers dare put this test to their membership? How many church members will sign it in the same spirit of loyalty with which human life and wealth were laid on the war altar?

A. As tending toward a unified world under a supreme and righteous government, I hereby declare my supreme allegiance to Jehovah and my sincere and earnest desire to conform my life lovingly to do His will.

B. Believing that the Bible is God's revelation of Himself and of His will toward man, and consequently that I should be thoroughly familiar with the Book, I promise to make it my practice prayerfully to read and meditate therein daily, that I may know and obey His will as thus revealed.

C. I acknowledge that this declaration entails a loving obligation to strive to induce others to accept the same allegiance, that thus a universal brotherhood of mankind may be established around the earth.

D. I recognize that this obligates the real devotion of my possessions, as well as of my life, to God through service to my fellowmen, without regard to race, creed or color.

Sign here.....

Christ surely asked nothing less of His followers than what is indicated in the above pledge.

(A fuller discussion of the subject in pamphlet form, by the author of this article, may be had upon request to the Federal Council of Churches.)

Relations with Churches Abroad

ON October 22, the first meeting of the newly organized Commission on Relations with Churches Abroad was held, at the Women's University Club, New York. The new body is a combination of what had hitherto been three separate agencies, namely, the Federal Council's Commission on Relations with Religious Bodies in Europe, the Committee on Relations with the Eastern Churches and the American members of the Universal Christian Conference on Life and Work. Under the new arrangement, the American churches will have a united approach to the various phases of their relationships with the churches in foreign lands.

The officers elected by the Commission were as follows:

Honorary Chairman—Bishop Francis J. McConnell.

Chairman—Dr. S. Parkes Cadman.

Chairman of Executive Committee—Rev. Kenneth D. Miller.

The permanent Executive Secretary has not yet been elected.

FORMER AMBASSADOR HOUGHTON HEADS COMMISSION

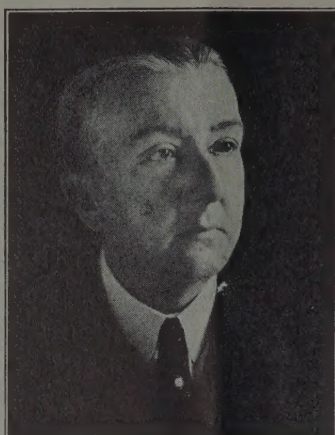
FORMER AMBASSADOR Alanson B. Houghton is the new Chairman of the Federal Council's Commission on International Justice and Goodwill. Mr. Houghton's acceptance of this office, formerly held by the Honorable George W. Wickersham, was announced at the Federal Council's Armistice Sunday Service at Washington, D. C., on November 10.

In taking over the duties of his new office, Mr. Houghton said, "The work of disarmament beyond the needs of actual self-defense must be encouraged and forwarded. Above all, we must strive to build up a spirit of brotherhood which will not be content merely to dwell upon our own goodwill but will be ready and willing to recognize an equal goodwill among other peoples. These are problems for the individual citizen to solve. He can help or hinder. On each of us rests a definite responsibility."

CHURCHES MUST TAKE THE LEAD

Commenting on the significance of the Armistice season as related to the hopes of mankind for an enduring peace, Mr. Houghton said, "On Armistice Day we commemorate the ending of a war so vast, and so costly, and so deadly as to dwarf all previous conflicts in the history of mankind. Probably nine million lives were the direct toll exacted by that war. We cannot grasp such figures. They are beyond our utmost comprehension. They overwhelm us. But they can affect us in only one way,—to make us resolve that so far as in us lies, with God's help, a repetition of such a slaughter shall be made hereafter impossible. In that effort, surely, it is the duty of Christian churches to take the lead. Progress has been made. The coming of a durable peace has been brought nearer with the signing of the Kellogg Pact. A new attitude of mind and a new purpose are manifest in the world. We can face the future with more confidence now that the presumption of peace and of peaceful settlement is to be the starting-point from which all future dealings between nations must be conducted."

Mr. Houghton for many years has occupied a place of conspicuous leadership in the public affairs of the United States. In 1922, he was appointed by President Coolidge as American Ambassador to Germany. During the three years Mr. Houghton was in Berlin, he rendered invaluable service, not only in cementing the ties of friendship between the United States and Germany, but in promoting the interests of peace on the Continent. In 1925, Mr. Houghton was made Ambassador to Great Britain. For four years, at the



HON. ALANSON B. HOUGHTON

Court of St. James, the Commission's new chairman discharged the functions of his high office with a degree of statesmanship that reflected honor and prestige upon his country. Now, as a private citizen, Mr. Houghton is planning to devote his time and energy to the promotion of the peace movement in this and other countries. He is a member of the Protestant Episcopal Church. Through his Federal Council contacts Mr. Houghton will follow Mr. Wickersham in giving impetus and direction to the Church's program for world justice and peace.

In accepting the resignation of Mr. Wickersham, the Commission on International Justice and Goodwill at its annual meeting recorded its high appreciation of, and gratitude for, the valued service its former Chairman had so generously rendered during the past five years. Mr. Wickersham will continue with the Commission as Vice-Chairman.

Church and Drama Program Expands

THE DISTINCTIVE service which has been rendered during the last three years to the cause of better drama by the Church and Drama Association has now been signalized by the reorganization of the Association to include also the Drama League of America and the American Theatre Association. The new body, as thus reorganized, is to be known as the Church and Drama League of America. It will continue the weekly bulletin announcing recommended plays.

Winter Plans in Evangelism

THE plans which the Commission on Evangelism had in mind by which it would send out five teams instead of one to cities throughout the country are already well advanced. Bishop Darst, Chairman of the Commission on Evangelism of the Protestant Episcopal Church, is to have charge of the team which will visit the cities of the South, quite possibly largely along the Atlantic coastline. Dr. Mahy will have charge of the team to visit the cities in New York State, Dr. Livingston in Pennsylvania, Dr. Bader in the West, and Dr. Goodell in New England.

It is a matter of great interest that the leading denominational magazines and papers are publishing series of articles on the Holy Spirit and Pentecost, some of them appearing in every issue of the magazines and papers from now until Pentecost, 1930.

One of the leading magazines has already sent out a list of more than forty topics relating to these themes.

The visit of Dr. Goodell to the churches of Wilmington, N. C., for ten days in November was of very special interest in many ways. The addresses of Dr. Goodell were sent out by radio, covering the surrounding territory and reaching into other states. In addition to this, loud speakers were put into several churches, so that those who could not get into the churches where the meetings were held could hear the same message in other halls and audience

rooms. Bishop Darst says that the after results of these meetings are fine and that follow-up plans are going forward vigorously. The city of Wilmington is a conservative city well representing the best traditions of the South.

On Tuesday, November 5, Dr. Goodell was the guest of President and Mrs. Stevenson at Princeton Theological Seminary, and addressed the faculty and students of that institution. On November 19 and 20, he addressed the students and faculty of Drew University on the invitation of President Arlo Brown.

Executive Committee in Session in Chicago

AS THIS BULLETIN comes from press, the Executive Committee of the Federal Council of the Churches of Christ in America will be in annual session in Chicago.

The opening session will be held at ten-thirty on Wednesday morning, December 4. It is expected that adjournment will be reached by Friday afternoon, December 6.

All the sessions are being held in the St. James Methodist Episcopal Church, Ellis Avenue and 46th Street.

On the evening of December 5, a public meeting is to be held in recognition of the twenty-first anniversary of the organization of the Council. The speaker on this occasion will be Bishop Francis J. McConnell, President of the Council.

One of the distinctive features of the sessions will be the attention given to worship. At twelve o'clock, noon, on each day, the Committee will adjourn for a

period of worship, to be held in the lovely chapel of the church, under the direction of Rev. Albert W. Palmer, minister of the First Congregational Church of Oak Park, Ill., and President-elect of the Chicago Theological Seminary.

The tentative and partial agenda of the business sessions, as prepared in advance by a committee appointed for that purpose, under the chairmanship of Dr. Robert A. Ashworth, one of the Baptist representatives upon the Executive Committee, include recommendations, discussions and reports on some of the most vital issues of common concern to the churches.

A full report of the meeting will appear in the next issue of the BULLETIN.

The Committee which has been responsible for the arrangements in Chicago represents jointly the Chicago Church Federation and the Midwest Committee of the Federal Council.



HERBERT L. WILLETT
Chairman, Federal Council's Mid-West
Committee



ALBERT W. PALMER
Minister of the First Congregational
Church, Oak Park, Ill., who will
lead the services of worship.



SHAILER MATHEWS
President, Chicago Church
Federation

UNIVERSAL WEEK OF PRAYER, JANUARY 5-11

IN ACCORDANCE with a custom running back many decades, the first full week in January (January 5-11) is to be observed as the Universal Week of Prayer. The Federal Council of the Churches of Christ in America, in collaboration with the British Section of the World's Evangelical Alliance, has issued a series of topics and suggestions for prayer, which will be circulated throughout all English-speaking lands.

The call for the observance of this period of prayer (signed by Bishop A. R. Clippinger, Chairman, and Rev. Charles L. Goodell, Secretary, of the Federal Council's Commission on Evangelism) says:

"The year 1930 will be significant beyond any year in the recent history of the Church. Most of the great communions of our country are uniting to observe it as the nineteen-hundredth anniversary of Pentecost. By appointing bishops and other leaders, lay and clerical, and by the passing of most urgent resolutions at conferences, synods and assemblies, the churches have declared their purpose to make this year a year of waiting before the Lord for the coming of the same power which fell upon the disciples. Each communion will do this according to its own plan and method, but may we not urge that the vital thing that shall be uppermost in the thought of the Church shall be waiting before God until the coming of the Holy Spirit shall be a reality in each individual life. If the coming of the Holy Spirit was a necessity for the birth of the Church, is it not a necessity for its continued life?

"While we shall adopt in general the program which has been suggested for the churches throughout the world, a program looking toward Christian unity everywhere, can we not insist upon the fact that as at the first Pentecost the common purpose of the enduement of power which Jesus said should come through the Holy Spirit may bring us into one accord? Could anything be more desirable than that, from every church or assembly gathered for the Week of Prayer, the same message should be sent out to the world as that which told the story of the first Pentecost: 'They were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting, and there appeared unto them cloven tongues like as of fire and it sat upon each of them, and they were all filled with the Holy Ghost.' As a preliminary to this baptism of power, it is recorded: 'They all continued with one accord in prayer and supplication.' It is to this fact, which was the one essential to the glorious equipment which gave the Church its power, that the Week of

Prayer at the opening of the new year calls attention. The machinery of the Church would seem to be adequate. Its methods and plans are multiplied on every side, but the greater the machinery the greater is the need for power, and this must come not in mass movements but by the surrender of the individual soul, waiting before God for a personal equipment.

"Holy Spirit dwell with me;
I myself would holy be;
Separate from sin I would
Choose and cherish all things good.
And whatever I can be
Give to Him who gave me Thee!

"In view of the need for enlarged spiritual victories and in view of the great challenge which the year 1930 thus brings, may we urge upon Christians everywhere that they unite in a deeper consecration than ever before and give themselves without reservation to the supreme task which God has laid upon His Church, to be 'the light of the world and the salt of the earth'?"

The topics all center around some aspect of Christian fellowship and unity. The specific topics for the successive days, beginning on Monday, January 6, are as follows:

Monday—Thanksgiving and Confession
Tuesday—The Church Universal
Wednesday—International Friendship and Cooperation
Thursday—Foreign Missions
Friday—Family, School and University Life
Saturday—Home Missions

The folder giving suggestions for Scripture readings, prayer and meditation can be had by addressing the Federal Council's Commission on Evangelism, 105 East 22d Street, New York.

The Episcopal Church on World Peace

THROUGH a most regrettable oversight, the article in the November BULLETIN by Walter W. Van Kirk entitled "Where the Churches Stand on World Peace" failed to quote the very important action taken by the General Convention of the Protestant Episcopal Church in October, 1928, on this subject. Supplementing other important declarations which it has made at its general conventions on Christian international relations, the Washington convention of 1928 gave "sincere approval to the Peace Pact, in the blessed hope that the coming of the Kingdom of God on earth will be hastened and ultimately the Prince of Peace shall reign supreme."

FRIENDSHIP PROJECT AIDED BY THE GOVERNMENT

THE PROMOTION of the third project in world friendship is under way, and there is a wider expression of interest in this project with the children of the Philippines than in either of the two previous projects. As the schools in the Philippines are a part of the work of the Department of Education in the United States, a special interest is being indicated by public schools throughout the country.

The Friendship Treasure Chest, with its quaint old map design, is being received with words of commendation. The Chests were ready for distribution November 1. Advance orders have been coming in so steadily that five additional workers have been added to the staff of the Commission on International Justice and Goodwill.

It is gratifying that the War Department, through



PATTIE ANN AND EUGENIA TALK IT OVER

the Bureau of Insular Affairs, is cooperating with this Treasure Chest project by transporting the Chests free of charge from New York and San Francisco to Manila. On the Chest itself is a picture of one of the Army Transports—steaming toward the Philippine Islands—bearing the title "Treasure Ship."

The Junior Red Cross will carry in the December issue of its magazine the story of the Friendship Treasure Chests, introducing it thus to the thousands of Junior Red Cross chapters. And the Commissioner of Education will send that issue with a covering letter to the State Superintendents of Education, calling their attention to this method of promoting international goodwill and appreciation.

CHILDREN'S PEACE PARADES

Although details for carrying out the Children's Lantern Peace Parade were issued rather late to be of general use for Armistice Day programs, the plan was carried out in a number of cities. In Springfield, Mass., some 500 children of Brightwood School followed out the suggestions and marched around the blocks near the school. The Peace Parade made its very definite impression on the children and on the parents in that vicinity. The Committee on World Friendship Among Children in suggesting that the plan may be carried out quite as well on Goodwill Day, May 18. There is a widespread need for simple, practical suggestions for peace education programs for children, and the Committee on World Friendship Among Children is finding that when a practical plan is offered, it is eagerly accepted by leaders of children's groups.

Goodwill Congress Calls for World Organization for Peace

"NEVER in the history of mankind has there occurred such a waste of life, health, happiness and property as occurred during the Great War. Civilized peoples have been driven to develop a substitute for war. Obviously that substitute is organized justice, to be effective in controlling the passions of people and the relations among governments, as does the Supreme Court of the United States in controlling the passions and the relations of the peoples of our various states."

These are the words of Major General John F. O'Ryan, a man familiar with war and its tragedies. The occasion on which this message was read was the Annual Goodwill Congress of the World Alliance for International Friendship, which convened in Nashville, Tenn., November 10-12.

Dr. William P. Merrill, President of the American Section of the World Alliance, in commenting on the "four encouraging indications in the struggle for peace and goodwill," said:

"The first is the growing sense of the evil and folly of war. Men of vision and of religious faith have long been looking on war as a crime. But now most men and women see its futility and abominableness. War is too horribly futile for anyone longer to plead its cause.

"The second encouraging sign is the growing significance of the Pact of Paris for the renunciation of war. There is a solid strength in the Briand-Kellogg Treaty which it did not have when signed. It is seen that the honor of the nations is involved in its sacred keeping.

"The third sign of promise is the growing efficiency of the means for pacific settlement of international differences. We are about to celebrate the tenth anniversary of the founding of the League of Nations. It has a remarkable record which justifies confidence and hope. The League is all the stronger for having moved on quietly without attempting to play too dominant a role. The World Court is in a far stronger position than it was a short time ago, now that so many of the leading nations have signed the optional clause; and the prospects are good for American adherence.

"The fourth sign of promise is the rising tide of religious feeling. The churches are more and more coming to feel that it is one of the chief functions of the religious forces everywhere to be leaders in the cause of peace and goodwill. . . . A tide of religious feeling is sweeping along which bids fair to carry the cause of peace far on its way. Americans should certainly list among present assets and encouragements the attitude of the present national administration. President Hoover is setting a new pace, with the able cooperation of a strong and far-sighted Secretary of State. Churchmen everywhere should support them with their influence and their prayers. The sky is bright with hope."

The following statements were adopted by the Congress:

"We urge the authorities of all religious fellowships to make plain that the churches propose henceforth in thought and in act to be governed by the pledges made on behalf of our nation in the treaty renouncing war.

"We welcome the declared policy of the President and the Prime Minister for limitation of the naval armaments of the United States and Great Britain, and their calling of a conference to which the other great naval powers are invited. Further, in accord with the purpose expressed by the President in his Armistice Day address, we register our

earnest hope that nothing shall be left undone to secure not simply naval *limitation* but actual *reduction* of existing and proposed armaments, and our further hope that other conferences may deal effectively with the reduction of land and air armaments.

"We gratefully recognize the statesmanship and wisdom of Mr. Elihu Root and others in their proposal for the solution of the deadlock which has existed concerning the entry of the United States into the World Court. We believe that legitimate objections hitherto raised in this country to our acceptance of membership in the Court have been removed; and we urge that the public opinion of this country shall unmistakably express itself to the United States Senate in favor of prompt adherence of the United States to the World Court.

"The Japanese people continue to express resentment over the humiliation which they feel to have been inflicted on them by the exclusion section of the Immigration Law of 1924. . . . We deplore this cause of irritation in our relations with a friendly nation. We earnestly urge that the Administration and Congress may set this matter right, either by a new treaty or by the placing of Japan under the provisions for quota immigration or by any other arrangement mutually satisfactory.

"We wish to call the attention of all men and women throughout our country who love peace to the far-reaching and constructive work of the League of Nations. We cherish the confident trust that, when the Covenant of the League shall have been amended to conform to the Peace Pact in accordance with the recommendations made at the last meeting of the Assembly, by the British Minister for Foreign Affairs, the last remaining question regarding the wisdom of American membership in the League will have been removed, and that we shall take our place in the great conference center for all international questions, the Assembly and Council of the League of Nations.

"In view of the new world situation created by the ratification of the Pact renouncing war, we deplore any tendency toward militarism in education as inculcating the belief that international questions are to be settled by war in the future as in the past. We particularly oppose all military training in public schools and high schools, and compulsory military training in colleges and universities other than strictly military institutions, and we call upon the trustees and patrons of such institutions to resist the pressure for such training. We urge the high schools and colleges to offer courses in the causes of war and in the methods of international cooperation toward peace."

CHAPLAINS' COMMITTEE MEETS

A MEETING of the General Committee on Army and Navy Chaplains was held on November 11, in Washington, D. C. Several new members were present, representing various bodies. Dr. Jason Noble Pierce, Chairman, presided. A pleasant and interesting feature of the meeting was the presence of Chief of Chaplains Easterbrook of the Army and his Executive Officer, Chaplain Fisher, and Chief of Chaplains Evans of the Navy and his Executive Officer, Chaplain Neyman.

A report was presented in behalf of Chaplain Oliver, of Walter Reed Hospital, expressing appreciation for books contributed by the Committee for the use of patients there.

The Committee on Cooperation with the Veterans'

Bureau reported through its Chairman, Dr. Bird, concerning several conferences held with officials of that Bureau. It is hoped, as a result of the studies now under way, that in due time recommendations may be made which will make it possible to render larger and more effective religious service to the men in the fifty hospitals operating under the Bureau. This Committee was instructed to proceed with its work and report again later. Statement was made concerning the receipt of communications from disabled veterans in tuberculosis hospitals. These had sympathetic consideration and were referred to that Committee for further investigation.

The report of Dr. Macfarland of a summer visitation to camps, chiefly in the Sixth Corps Area, was

presented and the recommendations adopted, as follows:

"That a conference be held in Washington, to be composed of selected chaplains, Regular and Reserve, together with C. M. T. C. officers. The purpose of the conference should be to receive reports, exchange experiences and to establish, so far as possible, standards in the organization of the work of the chaplains which might apply in principle to all of the nine Corps Areas.

"With regard to the Regular Army posts and the work of the chaplains, that the General Committee on Army and Navy Chaplains give particular attention in the immediate future to the following provisions:

- "(1.) Suitable places of worship on each Regular Army post and in each camp of the C. M. T. C.'s.

"(2.) Suitable headquarters for the chaplain in each post and camp.

- "(3.) The securing from the War Department of the appointment of a chaplain to serve as Corps Area Chaplain in each and every Area.

"That during the coming year such a conference of representatives of the denominational bodies, to consider the work of the chaplains, be called, either by the War Department or, if that does not seem advisable, by the General Committee on Army and Navy Chaplains, together with similar agencies of other religious bodies."

Following the meeting, the members journeyed to Arlington Cemetery where wreaths were laid on the Tomb of the Unknown Soldier and in front of the Chaplains' Cenotaph, with simple but impressive ceremonies.

Don't Be "Too Busy"

By CHARLES V. VICKREY

OVER THE GATEWAY leading into the Breakfast Club in Los Angeles is the challenging inscription:

"The man who is too busy to serve God and humanity is—too busy."

Millions of people are starving today.

More than one-half of all the children in the world have no school privileges.

Thousands are dying of preventable and curable diseases.

Hundreds of ambitious boys and girls are entering life deprived of technical training that would double their usefulness to society.

Others are losing the joys of life for lack of fresh air and playground facilities.

We can help them. There are few if any readers of these lines who do not have it within their power to save one or more lives this winter, and greatly enrich lives of others.

A comparatively few dollars per child will provide food for the starving, school for the illiterate, wholesome recreation for the city-ridden and hygienic instruction for the ignorant and diseased.

International Golden Rule Sunday, December 8, is a day set aside for this expression of brotherliness. On this day, midway between the feasts of Thanksgiving and Christmas, and throughout Golden Rule Week, December 8-15, we are asked to share our abundance with those who lack the necessities of life.

The donor is given the privilege, if he wishes, of designating his gift for any cause or benevolent organization in which he may be especially interested.

No one organization or treasury has any monopoly on Golden Rule gifts. The Golden Rule Foundation, which is sponsoring the day, guarantees that 100 cents of every dollar entrusted to it will go for investigated and approved constructive philanthropy, none for expenses which are otherwise provided. If the donor does not designate a special beneficiary for his gift, the Survey Committee, after careful investigation, will allocate it through existing approved organizations on the basis of greatest strategic need and efficiency of administration.

The Golden Rule is a common denominator of all religions, and the observance of Golden Rule Sunday is a test of applied religion.

Sixty cents per month or \$5.00 for the winter will save a life and at the same time, provide constructive employment, looking to the prevention of future famines in China.

Under our own flag, 5c per day in Porto Rico will provide a supplementary meal for school children who now have but one meal per day.

Theodore Roosevelt, Governor of the Island, cables: "There are in our island now thousands of children who lack the barest necessities of life."

Scarcely less urgent calls for constructive child welfare work are found in the congested sections of our great cities as well as in neglected rural communities.

All grants from Golden Rule funds are based upon careful investigation, and are used to challenge the largest possible measure of self-help and cooperation from government and other agencies.

The Federal Council's Armistice Day Services in Washington

THE annual Armistice Day Service, under the auspices of the Federal Council's Commission on International Justice and Goodwill, the General Committee on Army and Navy Chaplains cooperating, was held in the First Congregational Church of Washington on Sunday morning, November 10. A message was received and read from Honorable Alanson B. Houghton, former Ambassador to Germany and to Great Britain, accepting his appointment as Chairman of the Commission on International Justice and Goodwill, and pledging his best service. He was unable to be present at the service because of a series of speaking engagements in the West.

SILENT PRAYER FOR NATION'S DEAD

The invocation was offered by Captain Sydney K. Evans, Chief of the Chaplains' Division of the Navy, and the Scripture lesson read by Colonel E. P. Easterbrook, Chief of Chaplains of the Army. This was followed by a period of silent prayer in memory of the nation's dead. The public prayer, moving and inspiring, was offered by Dr. Charles S. Macfarland (Chaplains' Reserve), General Secretary of the Federal Council of Churches.

The sermon was preached by Dr. Jason Noble Pierce, pastor of the church, who is also the Chairman of the General Committee on Army and Navy Chaplains and is a Lieutenant Colonel in the Chaplains' Reserve. His theme was: "If They Could Speak." Dr. Pierce said, in part:

"If the men who died in war could speak, they would summon America to arouse from her lethargy, from her selfish nationalism, from her lust and materialistic sins, and to realize that all mankind are children of God, that all nations are His, that our highest good is found in mutual gain."

Dr. Pierce had written for this service a poem entitled "Which Sword," which was printed in the calendar for the week:

"A sword, a sword, and a sword;
Which sword will you draw, my Son?
For one is of steel with its blind appeal
Till the folly of war is done.
'Tis an honor to fight for God and the right
But justice is seldom won.

"And one is the sword of truth,
God's swift and naked blade
That puts to flight the lies of night
And the hatred falsehoods made.
We are cowards all when lies appall,
But in truth we are unafraid.

"And one is a flaming sword
Whose work is but begun;
Its glorious part is to change the heart,
Its victories always won.
Draw this and smite with all thy might,—
'Tis the sword of love, my Son."

On the following day, in the afternoon, the Federal Council's Committee on Army and Navy Chaplains conducted exercises at the Tomb of the Unknown Soldier and also at the Chaplains' Cenotaph. A telegram from Major O. L. Bodenhamer, National Commander of the American Legion, who had been invited to be present, expressed regret that he would be unable to accept the invitation on account of previous engagements in the West.

THE new volume entitled "The New Testament in the Light of Modern Research," by the distinguished German scholar and archaeologist, Dr. Adolf Deissmann of the University of Berlin, is dedicated to Dr. Charles S. Macfarland, General Secretary of the Federal Council, as "a token of gratitude from the author." The volume consists of the Haskell Lectures delivered earlier this year at the Graduate School of Theology at Oberlin.



GROUP OF CHAPLAINS AT THE CHAPLAINS' CENOTAPH IN ARLINGTON ON ARMISTICE DAY

Preparing for Marriage and Home-Making

THE ADVOCACY of "companionate marriage," the propaganda for birth-control, the increasing frankness in discussion of sex-relations, the prevalence of the sex-motif in movies, plays, novels and magazine articles, the frequency of divorce and the economic problem, which grows more and more acute—all these, and other reasons, make the marriage relation most complex and difficult, as viewed from the standpoint of youth.

To enable young people to face squarely the issues involved in marriage, and to consider fairly the values at stake, a committee has recently been formed, on the initiative of Dr. Benjamin S. Winchester, Educational Secretary of the Federal Council, including the leaders of young people in various denominational and interdenominational bodies, to outline the scope of a course of study for young people in "Preparation for Marriage and Home-Making." It is proposed to assemble materials and suggest methods which may be used by persons responsible for making programs of religious education. Already a class of this kind has been organized by the Y.W.C.A. in Philadelphia, and a rather surprising number of applications indicates wide interest. The Committee has the cooperation of the American Social Hygiene Association.

Church Women Concerned About Race Relations

THAT women are taking a growing interest in race relations is evidenced by recent activities of the Church Women's Committee of the Federal Council's Commission on Race Relations. On October 30, this Committee sponsored a Women's Conference in New York City with more than two hundred delegates in attendance; these represented all the major Protestant denominations, with white and colored women in nearly equal numbers. The purpose of the gathering was to present the need for interracial work in New York City and some of the projects which might be undertaken by a Women's Committee. The group was enthusiastic in its decision to authorize a permanent committee, which will meet in the near future to perfect its organization. Some of the suggestions made for its work are: securing new economic opportunities for Negro women and girls, especially among church organizations which employ clerical help; increasing knowledge of the better side of Negro life through trips to Harlem, and cooperation in the Annual Exhibit of Negro Art at International House; securing opportunities for speakers on race relations at local church meetings and promoting a yearly conference of white and colored church women for discussion and inspiration. In undertaking this work, New York is following the example of other cities,

north and south, which have discovered that the most effective way of promoting better Christian race relations is through cooperative work on the part of both races.

June 20-22, 1930, are the dates chosen for the next General Interracial Conference of Church Women, which will be held at Oberlin, Ohio, by invitation of President Ernest H. Wilkins of Oberlin College. Delegates to the number of 200 are being assigned to the denominations and women's organizations interested in race relations. Preliminary to the conference a study on racial attitudes in youth is being made by several hundred women's groups throughout the country, the findings of which will serve as a basis for the conference program.

In This Issue

THE BULLETIN is indebted to the following friends in addition to members of the Federal Council's staff, for their valuable cooperation in preparing the important book reviews which appear over their signatures in this issue:

Bishop Francis J. McConnell, of the Methodist Episcopal Church, President of the Federal Council of Churches.

Rev. Robert A. Ashworth, minister of the Baptist Church of the Redeemer, Yonkers, N. Y., and Vice-Chairman of the Federal Council's Administrative Committee.

Rev. Ross W. Sanderson, a member of the staff of the Institute of Social and Religious Research.

Mrs. Abel J. Gregg, a member of the National Board of the Y. W. C. A., at present serving as the Secretary of the Federal Council's Committee on Marriage and the Home.

Dr. David Philipson, Rabbi of the Rockdale Avenue Temple, Cincinnati, Ohio, and one of the Jewish leaders of the country.

HEADS LAYMEN'S COMMITTEE

FRANK A. HORNE, President of the Merchants' Refrigerating Co., New York, and one of the foremost laymen interested in the movement for larger cooperation and unity among the churches, has just been chosen to head the new Laymen's Committee of the Federal Council of the Churches of Christ in America.

The formation of the Laymen's Committee has been brought about for the purpose of relating business and professional men and women more closely to the federated work of the churches in an advisory capacity.

Mr. Horne's election to this position occurred as the result of a business men's dinner recently given at the Union League Club, New York, by James H. Post, President of the National Sugar Refining Company, in honor of Bishop Francis J. McConnell, the President of the Council. The dinner was attended by a group of New York business men who expressed themselves as enthusiastically in favor of the development of a laymen's committee. Laymen in other cities are also to be invited to cooperate.

Mr. Horne is a distinguished Methodist. He was one of the leading lay delegates to the last General Conference of the Methodist Episcopal Church. He is also Vice-Chairman of the Board of Foreign Missions of the Methodist Episcopal Church. His address, entitled "The Amazing Inefficiency of a Divided Protestantism," given at the Institute on Religion at Buck Hill Falls, Pa., last June, has attracted widespread attention throughout the country.

BISHOP OF WINCHESTER HEARD WIDELY IN AMERICA

THE Bishop of Winchester, England, Rt. Rev. Frank Theodore Woods, who has been in the United States for several weeks as a special guest of the Committee on Interchange of Preachers and Speakers between Great Britain, France and the United States, has filled an extraordinary number of important speaking engagements in all parts of the country from coast to coast. Wherever he has gone, he has made a deep impression upon religious life and thought.

On October 28, he was the speaker at a luncheon in his honor given in New York by the Committee on Interchange. On this occasion, he discussed the Christian movement in behalf of world peace.

On the following day, the Bishop was the speaker at the luncheon given by the Federal Council's Department of Research and Education, which was attended by about 300 persons especially interested in making the Church more effective in its relation to social work. He emphasized the very great value of all cooperation of the churches in social tasks, not only from the standpoint of its influence on public welfare, but also as a highly significant, even though indirect, approach to Christian union. The major part of his address was devoted to discussing the ways in which the British churches are now making their influence felt for better industrial conditions.

On November 22, the Bishop met with the Administrative Committee of the Federal Council of Churches at its monthly session.

An article from the pen of the Bishop of Winchester, on another page of the BULLETIN, gives an insight into his point of view on one of the subjects in which he is deeply interested.

Quakers Arrive on Scene

LAWRENCE LIPPINCOTT and Frank B. Watson, prominent members of the Religious Society of Friends, have arrived at Marion, N. C., where they will organize and direct relief work in behalf of church forces. This work has been undertaken at the invitation of the Social Service Commission of the Federal Council of Churches, which is cooperating in the raising of funds. The relief will be distributed impartially on the basis of human need, without regard to whether workers are members of the union or not. The need is immediate, as cold weather is coming on, and, if further suffering is to be avoided, adequate supplies of food and clothing must be received. Checks should be mailed to the Federal Council of Churches, 105 East 22d Street, New York, or the American Friends Service Committee, 20 South Twelfth Street, Philadelphia. Clothing may be sent direct to Marion, N. C., addressed to the Committee.

Personal Religion No. 8

In Germany, a leading psychologist asked me about my spiritual experience and peace of heart: "What proof have you that spiritual peace and satisfaction are the result of the presence of the Holy Spirit, or of the Living Christ in your heart, or that they are not subjective, but have an objective reality?" I replied: "The existence of hunger and thirst in us is the proof that there is, besides them, some objective reality such as food and water, that will satisfy them. Can you tell me of any man in the whole world who, by his imagination alone, has been able for any considerable time to satisfy his hunger and thirst? It is an utter impossibility. It is possible that he may by auto-suggestion be able to work up a subjective mental state, in which for a time he does not feel his hunger. But it is not possible that a man should, by auto-suggestion alone, obtain for his whole life full satisfaction of soul and 'the peace that passeth all understanding.' That can be permanently obtained only in Him who has created this spiritual hunger and thirst in us."

SADHU SUNDAR SINGH,

(Indian Christian Mystic)

—From "*With and Without Christ*,"

Harper & Brothers.

Reprints of above quotations furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C, \$4.00 per M.

The Enlarging Missionary Horizon

WORLD MISSIONS AS SEEN FROM JERUSALEM. By Milton T. Stauffer. Missionary Education Movement. \$.50.

ROADS TO THE CITY OF GOD. By Basil Mathews. Missionary Education Movement. \$1.00.

HUMAN NEEDS AND WORLD CHRISTIANITY. By Francis J. McConnell. Friendship Press. \$1.50. (Paper, \$.75.)

BLIND SPOTS. By Henry Smith Leiper. Friendship Press. \$1.00. (Paper, \$.60.)

THE CITY'S CHURCH. By H. Paul Douglass. Friendship Press. \$1.50. (Paper, \$.75.)

THE CROWDED WAYS. By Charles Hatch Sears. Council of Women for Home Missions and Missionary Education Movement. \$1.00. (Paper, \$.60.)

MR. STAUFFER'S ninety-page pamphlet gives us a fine starting-point from which to survey this group of books which the mission boards are providing for use by individuals and study groups. It furnishes a framework for a study of Christian missions in the light of the new world conditions and the far-reaching changes in missionary motive and method which are taking place. Material is provided for six sessions of a study group making use of the proceedings of the unprecedentedly significant Jerusalem Conference. The six searching subjects are:

Where Are We in Our Understanding of World Missions?
The Things Most Surely Believed
Churches Young and Old
The Relation of World Missions to Industry and Race
Missions and Rural Life
Our Church and Its Share in the Christian World Mission

Roads to the City of God is a condensed popular story of the Jerusalem meeting to which, more particularly, Mr. Stauffer looks for the source material for his study outline. It presents the main trends of the thinking of the conference in brief, readable style for those to whom the authoritative and complete eight-volume report is not available.

WORLD-WIDE HUMAN NEEDS

Bishop McConnell expounds the new missionary philosophy in a singularly lucid and informing volume, rooting his discussion also in the Jerusalem Conference, which he believes illustrates a new course that world evangelism is bound to follow. At Jerusalem, one of every four delegates was a national, representing officially the churches on mission fields, whereas at Edinburgh in 1910, these churches of Asia and Africa had one unofficial representative for every sixty delegates. The result was frank, fair exchange

of opinion, leading to better understanding and the likelihood that the claims of superiority that Western churches have made so immodestly, as well as the insistence of some Eastern Church leaders that they can guide their own destinies without Western cooperation are likely to be heard much less frequently in the future. The Jerusalem Conference showed how discussions of distinctive trends and problems move inevitably into the consideration of difficulties and challenges that vary little the world round. It showed, moreover—and this is the theme of Bishop McConnell's book—that the approach to divine redemption must be made in the terms of human, that is, universal, values. No argument for Christianizing non-Christian lands can have any practical validity today apart from actual results in human life. Only thus may we ultimately show that the Christian message is indispensable and redemptive. From this point of view, the author makes his survey of human needs and world Christianity in terms of better health, more wealth, sounder knowledge, larger freedom and closer fellowship, coming at last to the vision of God revealed supremely in Jesus Christ, seen dimly as yet but with increasing clearness as we move toward world-wide brotherhood.

The other books in the group are a further demonstration of the theses that human needs are essentially the same everywhere and the Christian remedy equally needed in American life.

RACE

Blind Spots reports vividly a series of experiments in the self-cure of race prejudice. The author was born in a missionary's home in what was then the Indian Territory, and his childhood companions were Indians. He has worked among Chinese in China and Negroes in America, almost as much as with Caucasians, and has resided both north and south of the Mason and Dixon Line. His book is something far more interesting than a study of race prejudice. On the basis of what the author has seen and experienced he suggests ways of cultivating brotherly personal attitudes and overcoming race prejudice. Mr. Leiper is fully convinced that racial inter-marriage is unwise (though he thinks that race prejudice is worse) but he has seen white and colored young people meeting freely in scores of mission colleges without one single marriage resulting. After checking the readers' blind spots and searching for evidence as to whether he is under the caste delusion, Mr. Leiper develops the proposition that "the long look is the fair look"; posts warnings against the "second-hand market" in race estimates and shows how to get "the Golden Rule angle." And it is all done through convincing illustrations drawn directly from life.

THE CITY

The two books that deal with the American city supplement each other admirably. Dr. Douglass, of the Institute of Social and Religious Research, by this volume, adds to his already well-established reputation as a scientific student of church life and a brilliant writer. The trend of American life to the great cities has been steady since Josiah Strong prophesied a generation ago that soon the urban population of the United States would exceed its rural population. That day has now come, with immense consequence to the Church. With the larger and fundamental aspects of this new situation, Dr. Douglass thoroughly deals.

His conclusion is conservative but hopeful. "Co-operative human effort, with science to interpret whatever situations have evolved or may evolve, can go far toward assuring the adequacy and effectiveness of city churches as institutions." Without inter-church cooperation, the case for organized Christianity in our cities would seem to be hopeless.

Dr. Sears's earlier book, *The Redemption of the City*, was a hopeful interpretation of the forces operating in the city life for its regeneration. Now he comes to us again with the ripe experience of thirty years in denominational and interdenominational work

in New York City on which to draw. *The Crowded Ways* is not so much concerned with institutions, civic or ecclesiastical, as with people. It interprets the city in terms of personality and appraises the city church for its ability to help men transcend environment rather than for its ability to survive in an adverse environment. Consequently, it is full of human illustrations drawn from the writer's own extended experience and observation.

Showing the process by which the city has grown up and how it has changed more through the development of the city mind, the author goes on to deal still more directly with what the city does to people in hotels and rooming-houses, in the suburbs and in the crowded areas and how its two counterforces, centripetal and centrifugal, tend to make the cities and suburbs. A chapter on remaking the city deals with church city-planning, a subject on which Dr. Sears himself planned and edited an earlier volume. In the final chapter, "Personalize the City," the author centers emphasis upon the note that has run through the whole volume—the value of personality. The book is superbly suited for study by a young people's group because the author has so well humanized and vitalized the material.

JOHN M. MOORE

Recent Books on International Relations

SELDOM, if ever, has there been a wider variety of worth while reading on world problems than at the present time. If the number of volumes on international questions now being published is an index of the interest of the public in these important issues, there is cause for rejoicing. The volumes here reviewed will merit careful reading.

I. WAR AND PEACE

CHRISTIANIZING A NATION. By Charles E. Jefferson. Doubleday, Doran & Co. \$2.00.

WAR! BEHIND THE SMOKE SCREEN. By William C. Allen. The John C. Winston Co. \$1.50.

MUST WE HAVE WAR? By Fred B. Smith. Harper & Brothers. \$2.50.

AMERICA'S NAVAL CHALLENGE. By Frederick Moore. Macmillan Co. \$1.50.

"The time has come for the Church—ministers and laymen—to come boldly into the arena of national politics," writes Dr. Charles E. Jefferson in discussing the question of the Church and international relations. "There are no subjects on which they ought to speak with more clearness and assurance than the questions concerning military and naval budgets . . . let no minister of Christ be frightened out of taking hold of such questions because the Army and Navy nabobs in Washington tell him to mind his own busi-

ness. The size of the Army and Navy is a matter of tremendous importance to ministers of Christ. The idea that these matters must be left to military experts is false."

Dr. Jefferson's closing chapter is a trenchant attack on the war system and a stirring challenge to the conscience of ministers and laymen alike. "The statesmen have renounced war," he concludes, "let the Church renounce it, too. . . . War is a crime; a sin; an insult to Jesus Christ; a disgrace to the Christian Church. It must go. Preparations for war must also go." The entire volume is a stirring appeal for action by Christian men and women to make the nation Christian.

Seldom has the smoke screen been so completely removed from war as Mr. Allen has removed it in his readable and convincing narrative. The transparent sincerity of the author in telling the facts without rhetoric or any effort at fine writing gives his volume great force and value. From his opening chapter on Origins through the short, readable sections on Propaganda, Censorship, Hatreds, Deceptions, Actual Conflict, Reprisals, and on down to Some Ironies, Forgiveness, and the Aftermath, every chapter adds an artist's skilful lines to a great picture. Mr. Allen makes no attempt to tell of the cure for war. He seeks merely to give "accurate infor-

mation" regarding the terrible reality so that the "plain citizen" may be equipped and stirred to do his part in calling upon statesmen to make use of the "substitutes for war."

"Must we have war?" is the question raised by Fred B. Smith, Chairman of the Executive Committee of the World Alliance, in his book bearing that title. His answer is an emphatic "no." The author believes that the campaign to rid the world of war may be "crushed to the earth" for an hour, but that it cannot permanently be defeated. Mr. Smith sees in the negotiation and coming into effect of such treaties as those signed at Locarno and the Peace Pact of Paris the growth of a new idea—the idea that nations can lay aside their swords if they have the mind to do so.

This readable volume is full of interesting personal incidents as well as of definite consideration of many important events, conferences, societies and organizations dealing with international relations. The author insists that war "will not be abolished by the recitation of its horrors upon battlefields," nor because of "economic waste," nor because of any possible number of "people who refuse to participate." Only as religion is "leavening the whole, giving abiding impetus to every effort," is there any hope. Mr. Smith closes his inspiring and useful volume with a practical chapter on "What Individuals Can Do," which has many worth while suggestions.

The charming "Foreword" by Owen D. Young is a distinct addition to the interest and value of the volume.

In the light of the clamor of "big navy" advocates, Frederick Moore's discussion of America's naval challenge discloses a surprising situation. Mr. Moore begins his discussion with the declaration that "Out of the Great War has come one of the most wanton rivalries in armament it is possible to conceive . . . the rivalry in navies between the two English-speaking nations." He proceeds to substantiate his contention by chapter after chapter of historical material—quotations, statistics, comparisons and arguments. From the beginning of our big navy plans in 1916, down through the Washington Conference on Limitation of Armament and on to the present-day situation, Mr. Moore has presented facts which every intelligent student desiring to be well prepared for the forthcoming London Conference on Naval Armaments will wish to know. The author not only knows his material, but also knows how to present it.

II. THE FAR EAST

A HISTORY OF THE FAR EAST IN MODERN TIMES.

By Harold M. Vinacke. Alfred A. Knopf. \$6.00.

THE WASHINGTON CONFERENCE AND AFTER. By

Yamato Ichihashi. Stanford University Press. \$4.00.

THE NATIONALIST PROGRAM FOR CHINA. By Chao-Chu Wu. Yale University Press. \$1.50.

JAPAN AND THE UNITED STATES. By Payson Jackson Treat. Stanford University Press. \$3.50.

THE EFFECT OF THE WORLD WAR UPON THE COMMERCE AND INDUSTRY OF JAPAN. By Kakujiro Yamasaki and Gotaro Ogawa. Carnegie Endowment for International Peace, New York. \$4.00.

SYLLABUS ON JAPAN. By Kenneth Scott Latourette. Japan Society, 36 W. 44th Street, New York.

THE INTERNATIONAL RELATIONS OF MANCHURIA. By C. Walter Young. University of Chicago Press. \$3.50.

DIPLOMATIC EVENTS IN MANCHURIA. By Sir Harold Parlett. Oxford University Press. \$1.25.

THE PACIFIC AREA. By George H. Blakeslee. World Peace Foundation, Boston. \$.40.

EMINENT ASIANS. By "Upton Close" (Josef Washington Hall). D. Appleton & Co. \$5.00.

One of the more important books on the Far East is Professor Vinacke's volume, *A History of the Far East in Modern Times*. His "modern" times begin with "China under the Manchus" and "the opening of China" to the nations of the West. He weaves the whole story of the Eastern nations together most effectively in their mutual relations and impacts (China, Japan, Korea, Manchuria, Siberia), and in the relations to them of the various powers of the West (Russia, Great Britain, France, Germany, and the United States). The author brings the story down to the Washington Conference and its "aftermath." The work impresses the reviewer as scholarly, fair-minded, and impartial. The material is presented clearly, and the paragraph titles on the margin of the pages add much to the accessibility of the material.

Professor Ichihashi's account of what took place at the Washington Conference is said to be the first volume on this subject by one of the participants. The author was interpreter and secretary to Admiral Kato, Japan's senior delegate to the conference. Mr. Ichihashi had thus complete first-hand information of all that took place in which Admiral Kato was involved. That conference dealt, not only with naval armaments, but with policies in the Pacific of all the great naval powers. To this latter part of the conference the author naturally devotes major attention. He brings the story down to August 15, 1928, thus helping the reader to see some of the results of that conference. Japan's relations to China underwent a complete transformation, and the attitude of the world toward Japan was also profoundly modified, as the agreement for naval reductions was carried out and Japan followed loyally the agreements there reached. The reader may well recall that one of the conse-

quences of that conference has been the cessation of all talk and even rumors of the "inevitable war" between Japan and the United States.

Minister Wu's Lectures at the Institute of Politics at Williamstown in 1928 on the Domestic and Foreign Programs of the Nationalist Party of China and his two statements at the round-table discussions on Manchuria, together with the relevant documents given in the appendix, present the official viewpoint of the Chinese Government on the various issues discussed. Americans should consider with care and sympathy what China's spokesmen have to say regarding their national policies, even though their statements may at times appear rather severe as they deal with the policies of other nations.

Three new books deal with Japan. Professor Treat's presentation of America's relations with Japan inevitably covers more ground than the title suggests; he begins with the ancient "Heritage of New Japan" and concludes with a consideration of the "Japanese in America." The author is deeply sympathetic with Japan, yet does not hesitate as a frank historian to note the defects of her policies and achievements. Referring to the Asiatic Exclusion

section of the Immigration Law of 1924, the author says that "the Federal Government should also make a positive contribution to the solution of this problem by adopting a new naturalization law which will make the basic qualification for citizenship something besides color. . . . The present statute is an absurdity."

How the World War affected Japan's industrial and commercial life is impressively told by Professor Ogawa and Mr. Yamasaki in their substantial volume. Professor James T. Shotwell's preface tells us that this is one of the two hundred and more works which he is bringing out for the Carnegie Endowment, on the Economic and Social History of the World War. Of this series the Yale University Press is publishing some fifty volumes. Professor Ogawa's and Mr. Yamasaki's work, therefore, is set in a framework of the broadest scholarship.

Professor Latourette's *Syllabus on Japan* is evidently filling a useful place for it has now reached the sixth edition. Successive revisions of the *Syllabus* and additions to the bibliography render the pamphlet quite up to date.

(Continued on page 42)

New Books on Evangelism and Life Service

EVANGELISM: A GRAPHIC SURVEY. By Herman C. Weber. Macmillan Company. \$2.00.

HERMAN C. WEBER is a master in the gathering of vital church statistics. In this last book he has made a fine survey of the work of the Church in America for the last hundred years! He not only gives us figures which tell the story of the advance of the Church, but he also suggests the reasons for that advance. He points out the causes of retrogression. On his charts it is possible to see at a glance the fluctuations of the Church numerically and the reasons for them. We know of no book that presents a more revealing treatment of the whole situation year by year in the leading communions than this book. Dr. Weber shows the effects of war, of controversy, of financial variations on the work of the Church. There is also a valuable estimate of methods of evangelism, covering the whole field from tabernacle and pulpit to the every-member plan of personal visitation.

This book is a challenge to the whole Church. Surveying the Church throughout the country, the author shows that it takes at the present moment about eighteen people 365 days to secure one new member for the Church. He gives valuable suggestions backed by careful records from the years as to the most effective form of Christian work. All his deductions are set forth in graphic charts, so that at a

glance one can see the actual situation in the life of the Church during the last century. There is a careful estimate of the part played by interdenominationalism, as developed by the Centennial in Philadelphia in 1876 and the World's Fair in Chicago, the international aspect of the Christian Endeavor and the forces which were set on foot by the Student Volunteer Movement and the organization of various societies of young people. There is an evaluation of the Inter-church World Movement, its effect upon the mind of the Church and its spiritual significance.

The figures which he presents as to the present attitude of the Sunday school and of religious education are disturbing. Dr. Weber shows that in five of our leading denominations there are approximately thirty per cent less in Sunday school than there were in 1890. In three of these denominations the proportion is over forty per cent. He very properly calls attention to the fact that, so far from other organizations taking the place of the Sunday school with increasing attendance, the societies of young people have lost hundreds of thousands of members during the same period.

The book concludes with appendices showing the yearly growth of five of the great denominations reaching back in some cases as far as 1826. Altogether it is a volume which ought to be on the table of every church member—certainly of every pastor.

NEW LIVES FOR OLD. By Amelia S. Reynolds. Fleming H. Revell Co. \$1.00.

Mrs. Reynolds is a member of the staff of Calvary Episcopal Church, of which Rev. Samuel Shoemaker is pastor. The dedication of her book is an interesting comment on the first chapter of the Gospel by John. She heads it "My Family Tree, to Frank Buchman who, by the grace of God, won Samuel M. Shoemaker, Jr., To Sam Shoemaker, who, by the grace of God, won Ray F. Purdy, To Ray Purdy who, by the grace of God, won me." The book is the story of what is happening in Calvary Episcopal Church as seen by a member of the staff. It is like a breath of mountain air to a weary pilgrim to come across these children of the second birth, to find a religion that really vitalizes, to read the story of the transformed lives of all sorts and conditions of men and women, students in college, boys of the street, bishops of the Church, a Mohammedan who has turned to Christ and is studying for the ministry, the Secretary of a Y.M.C.A., a wealthy business man, a discouraged curate coming from an arid ministry to see if he cannot find new hope and the motive power to reach it.

Here is a thrilling story of the Thursday night meeting, the story of which has spread throughout the country. Here is the story of what happens at the door of Calvary Church an hour before the evening service begins: Young men carrying signs that read "The Church has come to you. Will you come to the Church?" and "Christ changes lives" stand in the doorway ready to fall in line when the clergy and a robed volunteer choir march out to Madison Square. The service in the Square is for the men on the benches and the passerby, but all sorts of people join

in. It is something of a revelation to realize that the staid Protestant Episcopal Church is broad enough to take in St. Mark's in the Bouwerie, St. Ignatius' and Calvary. You will want to read the chapter on Motive Power, with its deduction that it is not through theological discussion but by telling what Christ has done in our own lives and in the lives of people we know that the Kingdom of God will come in.

THE STEWARDSHIP LIFE. By Julius Crawford. Cokesbury Press. \$1.00.

Here is a good book on the stewardship life, as it relates to the consecration of both substance and talents. It is especially designed as an elective course for young people and adults along the general line of lay activities. It has been approved by the Methodist Episcopal Church, South, and is being widely adopted as a textbook for colleges and universities, pastors' classes, standard training schools and study classes in local churches. In its chapters on stewardship it unfolds the duty of self-development and the means of that development, and then the question as to how best to invest it, all concluding with a fine chapter on the Stewardship of the Gospel. In that the author shows that the stewardship of the Gospel means the responsibility that rests upon those who have the Gospel to share its blessings and benefits with those who have not received it. "It comprehends the use of all time, all personality, all powers, all truth, and all possessions to the end that all peoples may be all-evangelized and all Christianized." It is a fine book to put into the hands of our young people and ought to bear splendid fruit in lives consecrated to service in every field of Christian endeavor.

CHARLES L. GOODELL

Christianity and Social Life

LOVE, THE LAW OF LIFE. By Toyohiko Kagawa. John C. Winston Co., Philadelphia. \$2.00.

A REFRESHING EXPERIENCE, strengthening one's faith in the vital power of present-day Christianity, awaits those who may come to know Kagawa, Christian labor leader of Japan. Two missionaries having personal acquaintance with Kagawa have furnished an excellent though brief biography of this great Japanese. This biography forms an introductory chapter to Kagawa's own work, *Love the Law of Life*. The thrilling story of Kagawa's life is in itself an inspiration, comparable to the lives of the greatest Christian leaders of other centuries.

In Kagawa are combined what our American Christianity has so often failed to produce in its leaders, the powerful evangelist and the outstanding exponent of the social gospel. Thousands have been converted

by Kagawa's preaching. He continues his evangelistic work, although in addition to that he finds time for a multitude of activities. He is known as the father of the social settlement movement in Japan, living in the slums himself, and adopting simple dress which has come to be widely used as a symbol of the simple Christian life. He is largely responsible for initiating and administering the consumers' cooperative movement in his country; is a staunch supporter and one of the organizers of the first labor unions in Japan; is an outstanding figure in the literary world, with his novels enjoying wide circulation not only in Japan but around the world. By his writings he principally supports his vast enterprises in both religious and social work. He has paid the price of his religious and social convictions, having known the inside of jails when to espouse the cause of labor unions brought him that.

The text of this treatise on *Love the Law of Life* is vivid. It brings fresh breezes of reality to our religious experience. Living a life of love in the modern world, Kagawa speaks with authority on the central theme of the religion of Jesus.

SOUTHERN MILL HILLS. By Lois Macdonald. Alex L. Hillman, Publisher, New York. (80 East 11th Street.) \$2.25.

The spontaneous revolts of mill hands in dozens of textile plants in the Southern states in the past eight months have drawn all eyes to that section. Violence, mob action, kidnappings of labor leaders, the killing of the Chief of Police at Gastonia and the massacre of strikers at Marion, the denial of civil liberties, the "Gastonia trial"—all have riveted attention on Southern industrial conditions. What are the facts in regard to the industry—its economic problems, over-expansion, markets, wages, hours, cost of living, its working conditions? Is the mill village a boon to the workers or a menace to citizenship?

An all too insufficient body of data exists. A study by a government commission is called for. Meanwhile, every ray of light should be welcomed. A particularly illuminating contribution comes from Miss Lois Macdonald, herself a South Carolinian who in *Southern Mill Hills* presents a first-hand study of three mill villages. Miss Macdonald has herself worked in cotton mills and lived in the villages. Her treatise is the work of a scientific student of economics and sociology. With the scientific approach she combines a human touch and local color which one could wish were to be found more often in the work of the Ph.D. She throws a flood of light upon many of the moot questions, upon the constructive solution of which depends the future of Southern industry. This intimate picture of the mill village and its workers should be carefully studied by employers, labor leaders and ministers alike.

OUR ECONOMIC MORALITY AND THE ETHIC OF JESUS. By Harry F. Ward. Macmillan Co. \$2.50.

Professor Ward has produced a comprehensive critique of our economic order. He feels that we shall not escape from the selfishness and immorality inherent in the profit system, until we begin to produce goods for use rather than for profit, and until natural resources are cooperatively controlled. He characterizes much of the economics taught in the universities, especially in schools of business administration, as merely "the science of money making" and insists that genuine social science must take account of the human consequences of economic systems. He takes issue also with materialistic philosophy and extreme forms of economic determinism, showing that human motives, purposes, will and spirit may be and are directing forces which alter industrial conditions. Economic

conditions affect human life, thinking and religion, but man may mold and control economic systems, thus remaining master of his fate. While disagreeing with the materialistic philosophy of the communists, Professor Ward compares their zeal and willingness to suffer persecution with that of the early Christians. He withholds judgment as to the ultimate merit of the Russian experiment, but regards it as one of the great exhibitions of human energy with social purpose in history, and feels that its results are to be watched with deepest interest.

With regard to the much debated issue of whether progress shall come by "evolution" or "revolution" Professor Ward says, "The choice is not between evolution and revolution, but between two kinds of revolution—one a voluntary transformation of economic society, the other its catastrophic overthrow"—a "revolution by consent," or a revolution by compulsion. Mr. Ward calls for an alliance between religion and social science in working toward a better world, the ethic of Jesus to point the way. The final chapter on *Making the Future* is a most thought-provoking analysis of forces, social trends, and possibilities of control.

LABOR SPEAKS FOR ITSELF. Edited by Jerome Davis. Macmillan Co. \$2.00.

Labor Speaks for Itself, edited by Jerome Davis, presents statements on religion and the churches by representative labor leaders around the world. These contributors reveal in a most interesting way what are probably the generally prevailing attitudes among labor leaders in the various countries. In spite of some reservations (pointed out in a more lengthy review in the October issue of the BULLETIN), *Labor Speaks for Itself* constitutes in the main a tremendous indictment of the Church. Its institutional self-seeking, its class control, and its frequent blindness to the ethical meaning of its own gospel in social relations have found it out. A call to repentance for our neglect to practice what we preach is in order, and a great strengthening of those positive programs of study and social action in which many churches are already engaged.

JAMES MYERS

RELIGION LENDS A HAND. By James Myers. Harper & Brothers. \$1.50.

One of the most significant books in the field which Mr. Myers has discussed above has been omitted from his list. The omission is due to Mr. Myers' reticence when confronted by a book from his own pen!

As a means of demonstrating what a local church can actually do in dealing with great problems of social welfare and better human relationships, this book fills a place all its own. So far as we know, there is no other volume which brings together such an important body of concrete material illustrating what

organized religion is doing today for social welfare. The book is a great tonic to faith in the possibilities of the Church.

What is narrated here is not theory or abstract ideal but specific instances of churches face to face with actual programs for making community life more just and brotherly at some crucial point. While no one would think of claiming that these instances are typical of the great rank and file of the churches, they certainly stand out as beacon lights of what can be accomplished when religious passion and social insight are combined.

The cases of religious-social service discussed in the volume range over a wide field, of all of which the author, as Industrial Secretary of the Federal Council's Commission on the Church and Social Service, has a direct, first-hand knowledge. The reader will find here, for example, a vivid picture of such vital service as the following:

A labor temple makes religion seem a living reality to foreign-born industrial workers.

A federation of churches carries on a program of research into the economic problems of dairy farmers, with significant results.

A local church organizes a steady program of effective education for international understanding and peace.

Another local church ministers helpfully to sympathy and cooperation between white and Negro citizens.

Protestant, Catholic and Jewish bodies unite to influence public opinion to demand the abolition of the twelve-hour day in the steel industry.

These and similar cases of vigorous grappling with the most crucial issues of the social life of the present day are all set forth in sufficient detail to indicate what an alert church can really do.

SAMUEL MCCREA CAVERT

A Portrait of a Great Soul

MABEL CRATTY. By Margaret E. Burton. Womans Press. \$2.50.

THE READER who picks up this book will probably notice first a wonderful photograph of Miss Cratty, in which intelligence, sureness and delicacy of feeling, firmness of will and that attractiveness which marked for leadership can be seen at a glance. What Miss Burton has done has been to tell of Miss Cratty and her work so clearly and deftly, and to let Miss Cratty speak for herself so revealingly, that the story interprets the photograph and the photograph interprets the story. Miss Burton has done her work exquisitely. The task was one for which she was herself admirably fitted by long experience in the Young Women's Christian Association, by close association with Miss Cratty personally and officially, and by unerringness of sympathetic insight.

Mabel Cratty came of an Ohio family distinguished in Methodist, and especially in missionary, circles—the Thoburn family. Her mother was a sister of the late Bishop James M. Thoburn of India. Bishop Thoburn was a veritable pioneer in laying the missionary work in India upon a firm foundation in relation to the regular activities of a denomination. Isabella Thoburn was a sister of the Bishop, and Professor Thoburn of Leland Stanford University, who a generation ago was a religious force of incalculable power among students, was a nephew of the Bishop and a cousin of Miss Cratty. I trust I do not violate any of the proprieties in recording that Bishop Thoburn used to say to me that he regarded Miss Cratty as the ablest of his relatives.

After graduation from college, Miss Cratty taught

school long enough to show that she had capacities for hard work, for executive effectiveness, for sympathetic understanding of teachers and pupils, which would have insured her success in any educational post which she would have been willing to accept. It was in her executive position in the secretaryship of the National Young Women's Christian Association, however, that she really found herself.

During the last quarter-century, the Young Women's Christian Association has had to make at least two adjustments of far-reaching significance, each demanding the highest skill and wisdom on the part of executive officers. The first has been the intellectual problem in religion. The young women in the colleges began to take this problem seriously from its first appearance. It seems to me, out of considerable experience in personal interviews with college students, that young women raise these questions as to the adjustment of a growing conception of the world and its processes to a conception of religion which does not always grow so fast, sooner and more insistently than the men do. At any rate, the questions were coming up in college Y.W.C.A. circles and in summer conferences more than a quarter-century ago, to the vast scandal of some of the religious leaders of the time. Miss Cratty insisted that the young women should have a chance at hearing the problems stated, not only from the conservative point of view, but from the progressive angle as well. I have never known her to be fiercer, in her quiet way, than in refusing to take progressive religious teachers off the conference platforms when insistent reactionaries demanded such removal. This, of course, does

not mean that she always accepted for herself what the progressives, so-called, might say.

The second adjustment was to the growing demand in the circles of intelligent women for more recognition of present-day industrial problems, especially as they affect women workers. This, of course, led pretty far, and brought the Association into some criticism. The criticism was never very intelligent—such criticism seldom is—but it was troublesome. Miss Burton herself has rendered splendid service in this field, notably in her studies of women in the Orient, and always with the active sympathy of Miss Cratty. The outcome finally was that the Association became recognized the world over for soundness of policy in all such concerns—the policies always worked forward with the aggressiveness of the pioneer and up and down and around with the instincts of the trained builder.

Miss Cratty's leadership showed itself in ability to recognize experts, to get them into service, to back them up in all they did. She was not herself fond of publicity, but all her followers knew just where she was—standing behind them all with the immense reserves of her wisdom and inspiration. A list of six women who have most profoundly influenced American life in the last quarter-century could not fairly be made up without including her name.

There was a side of her life of which we cannot speak without a feeling of sheer inadequacy—her incredible spirit of self-sacrifice. Most of us who know anything about this phase of her character bow before it in silence, as before something which lent sacredness to humanity itself. This spirit could not be hid. Miss Burton's book glows with it.

FRANCIS J. McCONNELL

The Rise of a New Strategy in Church Extension

CHURCH COMITY. By H. Paul Douglass. Doubleday, Doran & Co. \$2.50.

WHO else could pack into a volume of less than two hundred pages the wide induction from objective facts and the mature judgments which Dr. Douglass has compressed into this "study of cooperative church extension in American cities"?

Into a still crowding and jostling ecclesiastical world, comity tries to instill the practice of gentle manners and the reign of the fraternal spirit. Realistically and picturesquely the narrative carries us from "mechanical or essentially immoral methods" in city church-planning, through the working out of local codes on the basis of experience, along the road to "expert church-planning on a par with professional city-planning in other realms," though most church federations must be content with more limited objectives.

Things as they have been give way only gradually to things as they ought to be. "Competitive crowding of denominational churches" presents "some of the most complicated problems of human adjustment in community living." Moreover, "neither as a mode of life nor as a piece of social machinery is the city fully understood; and it is far indeed from being conquered. The entire process of urbanizing the human mind is full of profound adventure." In the midst of this general urban adventure appears comity—new, weak, tentative, but actual, and holding the promise of the applicability of scientific methods to ecclesiastical phases of social change.

Whatever their critical evaluation of its technical

details, comity commissions everywhere will study this volume with great care. The church federation secretary will find in it the codification of practically all that has as yet been learned concerning comity. (Failure to include an index is a serious omission.) Other volumes are to consider further and more general aspects of the work of city federations, but the author rightly maintains that "all other forms of cooperation are logically secondary to that cooperation which controls the very existence of churches."

The chapter on "urban churchmanship" may be regarded as an encouraging "preface" to that whole subject. Professors of "practical theology" will find it a part of the beginnings of an entirely new literature, in which the scientific approach to this whole field is utilized. Important as it is that church federations should master the chapter on "comity plans for federations," it is even more important that the leaders of the Church of tomorrow should become familiar with literature of this sort.

So far the cooperative church process has necessarily thought in terms of aspiration or of promotion. We begin now to have a literature of achievement and of critical analysis. We are probably too close to this situation to realize how momentous it is for the Church. Dr. Douglass is not blind to its religious connotations. He is quite willing to believe that group discussion ought to be surrounded "with a sort of mystical halo." The reviewer may even venture the opinion that out of "common thinking" as to how churches ought to behave in a mutual approach to the problems of the city, the Church at large may gain some new insights into the mind and heart of God.

MINNEAPOLIS CHURCHES AND THEIR COMITY PROBLEMS. By Wilbur C. Hallenbeck. Institute of Social and Religious Research. New York Paper, \$.75.

This slender volume, localizing the whole question, will make the real ecclesiastical engineer very humble. The present way of locating churches "does not speak well either for the cooperative spirit or for intelligent churchmanship." On the other hand, it is not easy to determine what proper churching would involve. In urban areas like the "south sector" of Minneapolis, it would mean the evangelization of two-thirds of the population, now unchurched.

When 53 per cent of the people who attend church do so outside their own neighborhood, "the idea of a neighborhood church is little more than a myth"; and the number of people "available" for the downtown church, in these days when unwonted "mobility" means that there are many "downtown-minded" people, makes the heart of the city the only seriously underchurched section. (When central churches seek to adapt themselves to their surroundings, only deliberate cooperation can keep them from unintended competition.) *It is the residence areas that turn out to be overchurched.*

"Too much churching" often means "too poor churching." "If there are not enough people, paying at a rate they can afford, to make the churches of the community adequate, then they can have adequate churches only by having fewer, with relatively larger constituencies."

What are the "forms of adequacy" to be applied to city churches? Will some communities be best served by interdenominational churches under federation auspices? Even in a city like Minneapolis "most of

the people are getting a low quality of religious service." But they can have better, and Minneapolis proposes to heed the logic of these close-packed facts.

ARE THERE TOO MANY CHURCHES IN OUR TOWN?
The Inquiry. \$1.25 (Paper, \$.75.)

This discussion outline formulates the method by which the question *ought* to be answered. One needs only to dip into the introduction, the suggestions for leaders, the appendices showing tested forms of procedure, and the excellent bibliography, or anywhere into the main body of the text, to be struck by the sanity and objectivity of the approach. Actually, however, church people don't go at their problems calmly, wisely, dispassionately; and for a long time to come they probably won't. Democracy is inhibited by non-logical factors.

If the occasional pastor studies this outline, and uses its materials; if here and there an exceptional layman or church woman works through it; if a few groups apply it even to situations beyond their control; if numerous theological students can absorb its patience and breadth of view, it will have been richly worth publishing. The reviewer will be happily surprised if it is very systematically used by many groups of churches as a basis for precisely its intended purpose. Everybody knows that "our town" has too many churches. A new central religious conviction would express itself structurally in simpler forms. A new type of community evangelism would presuppose all that this volume so well formulates, and would "put over" the sociologically desirable and logically wise on the basis of emotions now too largely consecrated to meager religious ideals.

ROSS W. SANDERSON

What About Catholicism in America?

THE CATHOLIC-PROTESTANT MIND. By Conrad Henry Moehlman. Harper & Brothers. \$2.50.

WHILE PETER SLEEPS. By E. Boyd Barrett. Ives Washburn. \$3.00.

THE SPIRIT OF CATHOLICISM. By Karl Adam. The Macmillan Co. \$2.00.

PROFESSOR MOEHLMAN of the Colgate-Rochester Seminary has made an interesting and most significant historical study of theory and practice as to the mutual relations of Church and State through the Christian centuries, with particular reference to its bearing on life in the American republic. Misunderstanding and prejudice between Protestant and Catholic in this country are a constant source of mutual suspicion and discord, both political and social. Bound up together here, as they are, in the same bundle of life, can they live together in co-operation and harmony? What has history to teach

us? What are the facts? Is the Roman Church always and everywhere the same? What theories has it held as to the subordination of State to Church, has it been able to maintain them, and does it hold them now? What is the relation of papal political power to papal spiritual infallibility, and will the new agreement of the Pope and Mussolini advance or retard the international significance of the Roman Church? Is religious liberty anywhere in the world, and particularly in the United States, compatible with Roman Catholic claims or pretensions? What is "Americanism" in Catholic circles, and what is its significance for American institutions, and what are its prospects for survival? What is the purpose of the maintenance of parochial schools in this country, are they effective, and can they successfully compete with the public school system? Is the Roman Catholic Church gaining in numbers over Protestantism in the country at large, and are there any reasonable

grounds for the fear of papal domination in the United States? Can we safely trust our Catholic brethren with American traditions and institutions?

These are some of the questions with which Professor Moehlman deals with an abundance of scholarship, a comprehensive array of facts, convincing charts and tables, a wise evaluation of the elements involved, and all in a most interesting and at times fascinating style of presentation. On the whole, his conclusions are characterized by a comfortable optimism, based upon considerations so sane and sound as to go far to allay the widespread fears and misgivings out of which have grown the waves of popular excitement which have periodically disturbed American life.

While Peter Sleeps, a presentation of Roman Catholic belief and practice by the author of *The Jesuit Enigma*, for twenty years an active Jesuit and priest, is a plea for the spiritualization of Catholicism and a return to the path of simple Christianity. We are constantly assured from official sources that all is well within the Catholic Church but our author will not have it so; he sees that the Church has drifted far, and is drifting farther, from primitive Christianity to its own great loss and peril. It is bound, he thinks, in the chains of mediævalism, legalism, traditionalism, a false psychology, obscurantism, resentment of criticism from whatever source, not to speak of superstition, evidenced in many absurdities and extravagances. The element of threat in dealing with its constituency is regarded as obscuring the spiritual motive. "Of those who hear Mass on Sundays a large proportion are simply there through fear—that is, through fear of committing a mortal sin and being damned." The poetic vision of confession, appealing even to the Protestant, of the penitent sinner, the saintly priest and the joy and peace of absolution is a very inaccurate and incomplete picture of the reality. Owing to its fragmentary, artificial and coercive character confession is not a satisfactory mode of self-revelation for those in trouble and often does positive harm to certain types of men and women. The Catholic training and teaching on sex is in general unhealthy and shame-breeding, and both unscientific and harmful. A comparison of "the mystery play of the Mass" with Christ's simple breaking of bread admits the cold light of reason into a realm where it is not at home. Analysis is always destructive to dim lights, screens and altars, modulated tones, symbolic garbs and picturesque rites. They do not prosper in that atmosphere.

In these and other respects, the book is a graphic portrayal of the difficulties of a static Church in a dynamic, moving world. The author recognizes that the Roman Catholic Church is unpopular in wide Protestant circles in this country and thinks that the reasons are more cogent than mere slander. He sug-

gests that the intolerance of the Church to criticism is due to the low cultural level that prevails within it and to the tactlessness of Catholic propaganda, of which he gives many telling examples. He believes this country to be "in the throes of the child-birth of an unmediæval, up-to-date Catholicism," but he is not as optimistic as is Professor Moehlman in *The Catholic-Protestant Mind*, reviewed in this issue, as to the attitude of the Church toward American democracy and the separation of Church and State. Much of American Catholicism he finds to be "in distinct disaccord with Roman feeling and Roman teaching," and he thinks that the Pope, if he dared to do so, would disclaim altogether the political creed of Governor Smith, as published in the *Atlantic Monthly*. "The identification of Catholicism with the cornerstone of the American constitution" he declares to be "perilously near to modernism and hardly less of a novelty than the wildest aberrations of Tyrrell or Loisy." The author is convinced that one cannot, consistently at least, adhere to the American principles of democracy and the constitution of the Catholic Church.

In sharp contrast with Professor Moehlman's book, on the one hand, and Father Barrett's, on the other, is that of Dr. Karl Adam, Professor of Catholic Theology in the University of Tübingen. It is not "an investigation into the nature of Catholicism." "The Catholic of a living faith, and he alone, can make this investigation," and when such a one makes it it "inevitably becomes a confession of faith." The critical faculty is thus discounted at the start. The author sets forth the doctrines of the Church and its uncompromising claims in readable fashion. He knows of nothing fallacious or questionable anywhere in Roman Catholic teaching or practice. With poetic fervor and a depth of conviction he sounds the praise of the Church and sets forth its capacity to meet every human need, and its authority to control the thinking and the spiritual destiny, not of its adherents only, but of the world.

What the critics of the Roman Church think to be faults, such as its aristocratic government, its exclusiveness and intolerance, its opposition to all change and novelty, its *ex opere operato* doctrine of the sacraments, Professor Adam proclaims as virtues and sources of the Church's strength. Whatever he thinks to be true and admirable in Protestant theology he finds set forth in better form in the Catholic theologians. All baptized Protestants are fundamentally united to the Catholic Church already, and when they return to the Pope the invisible unity will become visible. Father Barrett contemplates, though without distress, the possibility of his book being placed upon the index, but Father Adam's has very properly received the imprimatur of the Archbishop of New York.

ROBERT A. ASHWORTH.

A Rabbi Looks at Christian-Jewish Literature

PREJUDICE AGAINST THE JEW—ITS NATURE, ITS CAUSES AND REMEDIES. Edited by Philip Cowen. CHRISTIAN AND JEW—A SYMPOSIUM FOR BETTER UNDERSTANDING. Edited by Isaac Landman. Horace Liveright. \$3.00.

CHRISTIANITY AND JUDAISM COMPARE NOTES. By Harris Franklin Rall and Samuel S. Cohon. The Macmillan Co.

AND WHO IS MY NEIGHBOR? The Inquiry, New York. \$1.50. (Paper, \$1.00.)

THE AMERICAN HEBREW, one of the leading Jewish newspapers of the country (which celebrated its fiftieth anniversary on November 21st of this year) on April 4, 1890, issued a special number of the journal featuring a symposium on the subject of prejudice against the Jew. It was participated in by a number of the most prominent non-Jews in the United States of that day. Somewhat over a year ago, the then editor of the journal, Philip Cowen, published this symposium in book form.

As the reader glances over the names of the contributors he is arrested by the heavy toll that death has taken of these makers of public opinion at the close of the nineteenth century. Such giants as Bishop Potter of New York, Cardinal Gibbons of Baltimore, President Eliot of Harvard, Bishop Phillips Brooks of Boston, George William Curtis, Oliver Wendell Holmes, Thomas Bailey Aldrich, John Hay, W. D. Howells, Carl Schurz, Theodore Roosevelt, all of whom have passed to the great beyond, appear among the sixty-five notable men and women who answered the questions put by the editor. In well nigh all the answers to these questions there is an unconditional condemnation of such prejudice. A fine humanity and breadth of spirit characterize the utterances of these rare men and women.

In the suggested remedies for the elimination of prejudice there is quite a unanimity of opinion that the two most effective means are (1) an advance in true Americanism, as set forth by Theodore Roosevelt who finds that nothing can be done to dispel this prejudice "except that we should act on the cardinal doctrine of American citizenship, and treat a man simply as such, holding him in high or low esteem, according as his character demands it, whether he be Jew or Gentile, Protestant or Catholic"; and (2) the acting by Christians in the spirit of the Founder of the faith, as stated by Bishop Coxe on the one hand, "He taught us to make all men 'our neighbors.' Surely, in such a precept, we find nothing but that 'unity' which the Psalmist likens to 'the dew of Hermon'", and by Margaret Deland, on the other hand, in the terse advice "Christianize the Christians."

Thirty-nine years after this symposium was published a second similar enterprise was launched by the present editor of the same journal, Rabbi Isaac Landman, an ardent worker in the cause of bringing Christian and Jew into a friendly and brotherly attitude toward one another. In the volume, *Christian and Jew—A Symposium for Better Understanding*, Rabbi Landman has gathered the statements of twenty-four Protestants and Catholics and twelve Jews on the best means of bringing about a better understanding between the followers of the three faiths. An invigorating spirit breathes through these pages. The miasma of prejudice and misunderstanding is wafted away. In the four decades which have elapsed between the publication of these two symposiums our America has traveled far along the line of that broad human sympathy which underlies the movements for better understanding. The goodwill movement furthered by the Federal Council of the Churches of Christ in America, the Central Conference of American Rabbis, and the Midwest Conference on Goodwill, the round-table seminars conducted at Columbia University in February and at Harvard University in November of this year, and similar efforts in churches and synagogues here and there, all furnish evidence that the spirit of goodwill is marching on.

Rabbi Landman is to be commended and congratulated for the excellent work he is doing along this line of fine endeavor. He contributes the closing chapter, entitled *Better Understanding in the Bible*, connecting the movement with the earliest utterances on the subject when he writes: "One thing is certain when we view the present scene. The prophet Hosea was correct when he said, 'The people that is without understanding is distraught'." Certainly there is hope for better understanding if we would give ear to Isaiah's 'Come, let us reason together.' In this phrase Isaiah may be suggesting the will to better understanding. And in the New Testament there is the well-known declaration, 'By their fruits ye shall know them.'

"At any rate, to those who are eager that better understanding may eventuate among all nations and men that dwell upon the face of the earth, the Bible offers the cheering advice Moses gave to Joshua when the latter entered upon the task of conquering the promised land: 'Be strong and of good courage.'"

Misunderstanding is due largely to ignorance and misconception of what Judaism on the one hand and Christianity on the other stand for. To aid in dispelling such misunderstanding is the purpose of the excellent volume entitled *Christianity and Judaism Compare Notes* by Dr. Harris Franklin Rall, Professor of Systematic Theology in the Garrett Biblical

Institute, Chicago, and Dr. Samuel S. Cohon, Professor of Jewish Theology at the Hebrew Union College, Cincinnati. They present the position of Christianity on the one hand and Judaism on the other capably and clearly, Professor Rall calling his half of the book, *The Meaning of Christianity*, and Professor Cohon entitling his contribution, *The Meaning of Judaism*. Their purpose is clearly defined in their joint preface where they say "Back of us lies a history too much marked by bitterness and prejudice and misunderstanding. Divisive forces are not lacking in the life of our own day. If we are to overcome them and do better in the future, the first step to take is a step toward a better mutual understanding."

"The Inquiry," in its volume issued some years ago entitled, *And Who Is My Neighbor?* has done excellent service in the effort to emphasize understanding and clear up misunderstandings between various groups. Among these groups are Jews and Christians in their mutual relations, their antipathies and their sympathies. The purpose of the book is to furnish material for discussion groups on questions of race and religion, and during the five years which have elapsed it has rendered fine service in this regard. The publication of further studies by The Inquiry in this same field, notably the announced "Jewish Experiences in America—Suggestions for the Study of Jewish Relations with Non-Jews," will be awaited with interest.

DAVID PHILIPSON

"WHAT IS TRUTH?"

THE QUEST FOR CERTAINTY: A STUDY OF THE RELATION OF KNOWLEDGE AND ACTION. By John Dewey. Minton, Balch & Co. \$4.00.
A PREFACE TO MORALS. By Walter Lippmann. Macmillan Co. \$2.50.

IN THE Gifford Lectures for 1929, the man whom multitudes have come to regard as dean of American philosophers and educators has presented the flower of his thought and his experience. The major title, *The Quest for Certainty*, expresses the philosophic interest of the author, a life-long preoccupation; the secondary title, "A Study of the Relation of Knowledge and Action," suggests the empirical thesis which has characterized his career as an educator. The book is a polemic against the traditional assumption of philosophy that truth or reality is to be found as a datum coming out of the past, outside of experience and independent of human activity. The contention is, rather, that "knowing, as judged from the actual procedures of scientific inquiry, has completely abandoned in fact the traditional separation of knowing and doing, that the experimental procedure is one that installs doing as the heart of knowing," and that philosophy must follow the lead of science and effect a similar revolution in its concepts. "Philosophy which is willing to abandon its supposed task of knowing ultimate reality and to devote itself to a proximate human office might be of great help in such a task." The special theories of knowledge—epistemologies—that have appeared from time to time, while differing enormously from one another, rest on common assumptions. "Some theories ascribe the ultimate test of knowledge to impressions passively received, forced upon us whether we will or not. Others ascribe the guarantee of knowledge to synthetic activity of the intellect. Idealistic theories hold that mind and the object known

are ultimately one; realistic doctrines reduce knowledge to awareness of what exists independently, and so on. But they all make one common assumption. They all hold that the operation of inquiry excludes any element of practical activity that enters into the construction of the object known. Strangely enough this is as true of idealism as of realism, of theories of synthetic activity as of those of passive receptivity. For according to them 'mind' constructs the known object not in any observable way, or by means of practical overt acts having a temporal quality, but by some occult internal operation."

All of this, says Professor Dewey, is unreal and leads the way to a barren quest. It is also morally mischievous. It has operated "to strengthen dependence upon authority and dogma in the things of highest value, while increase of specialized knowledge was relied upon in every-day, especially economic, affairs. Just as belief that a magical ceremony will regulate the growth of seeds to full harvest stifles the tendency to investigate natural causes and their workings, so acceptance of dogmatic rules as bases of conduct in education, morals and social matters, lessens the impetus to find out about the conditions which are involved in forming intelligent plans."

This does not mean the ideas are unimportant. Idealistic philosophies have been right in assigning great significance to ideas, but they have "failed to grasp the point and place where ideas have a constructive office." When they are plans of "operations to be performed" they are able to "change the face of the world."

The net result of this way of thinking is to dignify human action and the material implements which it employs, to exalt "method," to dethrone authority save as the cumulative force of successful experience, and to make religion a concern about values wholly

independent of commitment to beliefs about questions of fact. "An idealism of action," says Professor Dewey, "that is devoted to creation of a future, instead of to staking itself upon propositions about the past, is invincible."

Those who read Mr. Lippmann's *The Phantom Public* were prepared for another bit of literature of disillusionment from his pen. In the present book he states the case of "those who are perplexed by the consequences of their own irreligion," of the modern man who doubts whether he "possesses any criterion by which he can measure the value of his own desires." Mr. Lippmann is a courageous and scholarly-minded liberal who has accepted the conclusions of science and parted with the naive complacency of authoritarian days, but who has found along with a great host of liberals that modernity offers no qualitative equivalent for what it destroys. The religion of modernism he rejects and resents, as a facile attempt to clothe old words with new meanings that in no sense serve the same ends. The familiar terms of orthodox religion bring no solace to him after they have undergone a profane baptism at the hands of modern psychology. "It is a nice question whether the use of God's name is not misleading when it is applied by modernists to ideas so remote from the God men have worshipped."

Mr. Lippmann refers to the many reasons adduced to explain why people go to church less than formerly. "Surely the most important reason is that they are not so certain that they are going to meet God when they go to church. If they had that certainty they would go."

After sketching the collapse of authority Mr. Lippmann points to the "lost provinces" of religion — business, the family, art. On the relation of religion to business he has an interesting passage: "Thus, if an organization like the Federal Council of Churches of Christ is distressed by, let us say, the labor policy

of a great corporation, it inquires courteously of the president's secretary whether it would not be possible for him to confer with a delegation about the matter. If the churchmen are granted an interview, which is never altogether certain, they have to argue with the business man on secular grounds. Were they to say that the eight-hour day was the will of God, he would conclude they were cranks. . . ." They have to argue "about the effect on health, efficiency, turnover, and other such matters which are worked up for them by economists. As churchmen they have kindly impulses, but there is no longer a body of doctrine in the churches which enables them to speak with authority." As an historical account of the onslaught on the twelve-hour day in the steel industry, this leaves something to be desired, but it carries the author's point about the shifting of emphasis in modern ethics.

The final answer to which Mr. Lippmann feels driven is given in humanistic rather than theistic terms. The task of the moralist, whom he finds in sad need of rehabilitation, is "not to exhort men to be good, but to elucidate what good is"—to see "how men must reform their wants in a world which is not concerned to make them happy." The discussion is illuminated by brief analyses of specific current problems.

Traditional "popular" religion Mr. Lippmann rejects, but he would put in its place what he calls "high religion," the heart of which is "insight into the value of disinterestedness." Its preoccupation is with "the regeneration of the passions that create the disorders and the frustrations" of our common life.

The reader closes the book with an agreeable impression of brilliant writing and keen analysis, but he wonders just what discovery the author has made in the realm of ethics. "Disinterestedness" is a venerable virtue, and "high religion" is surely the goal of all aspiring souls.

F. ERNEST JOHNSON

New Books on Marriage and Family Life

PROBLEMS of marriage and the family have been scrutinized from various angles in some of the recent books in this field. Each seems to make a special contribution. A professor of religious education, Dr. G. W. Fiske, of the Graduate School of Theology at Oberlin College, writes of the family situation today in its social and religious aspects in *The Changing Family* (Harper & Brothers. \$2.25). He gives a complete survey of the issues underlying the change from the old-time home to the modern centrifugal family, with special emphasis on

the changes resulting from the new status of women. *What Is Right with Marriage* (D. Appleton and Co. \$2.50), represents the work of a modern young couple, Robert C. and Frances W. Binkley, who have set down the results of their own thinking and of their own efforts at a happy emotional, social and domestic adjustment. They contend that most literature on the family does not take into sufficient account the distinct and individual nature of each marriage which makes happy marriages as a whole difficult to define and to achieve. It is a scholarly work which

deserves study as representing a sincere attempt to contribute tested knowledge and experience to this field. Other couples should be encouraged to make their contributions from other points of view to help complete the picture of individual family life in the making.

Another recent book which makes a distinct contribution in the realm of marriage relationships is Westermarck's *Marriage* (Jonathan Cape and Harrison Smith. \$1.50), a brief study which should not be confused with the three-volume *History of Human Marriage*. This little book provides historical information about the fundamentals of marriage which adds greatly to the understanding of modern problems. For a statistical study of *American Marriage and Family Relationships* (Henry Holt & Co. \$4.50), Professors Groves and Ogburn have provided invaluable data which cannot be overlooked by any who seek to understand American family life today. Against this wider statistical background *Middletown* (Harcourt, Brace & Co. \$5.00), by Robert S. and Helen M. Lynd, places before our view a cross-section of life in a midwestern city with an intimate glimpse of what is happening to and in the homes of our American communities.

Two new books which deal more exclusively with the sexual life are *The Sex Life of Youth*, by Grace Loucks Elliott and Harry Bone (Association Press. Paper, \$.75) and *Growing Up*, by Karl de Schweinitz (Macmillan Co. \$1.75). The first is a contribution of a Commission on the Relations between College Men and Women of the Council of Christian Associations and represents the findings of a discussion group which attempted to weigh and sift problems of college youth and to find possible solutions. The other is a warmly welcomed book which will aid many perplexed parents in giving proper and complete sex instruction to their children.

The relationships of parents and children are treated in a group of newer books which add greatly to the fund of scientific information and interpretation which should be available for all who hope to make parenthood an art. *Wholesome Parenthood* (Houghton Mifflin Co. \$2.00), by Professor Ernest R. and Gladys H. Groves, puts all parenthood in the way of greater perfection by sane and wholesome interpretation of scientific findings in terms of everyday dealings with children. The book is rich with material for study groups and is equally valuable for the bewildered parent who needs immediate reference to a trusted source for help.

For further help to parents and others who ask for the newer knowledge of child care in untechnical, concise form, *Everyday Problems of the Everyday Child*, by Douglas Thom (D. Appleton & Co. \$2.50).

should be invaluable. *Parents and the Pre-School Child* (William Morrow & Co. \$3.00), by Dr. W. E. Blatz and Helen Bott, is based on the observation of normal children at the St. George's School for Child Study in Toronto. The excellent presentation of the scientific principles involved in child care is supplemented by case material. This adds greatly to the usefulness of this book for study and reference.

Adolescence is a subject on which parents and educators are constantly looking for new light. In *The Adolescent* (D. Appleton & Co. \$3.00), by Sidney I. Schwab, M.D., and Borden S. Veeder, M.D., of Washington University Medical School, is a scholarly study of this difficult stage of child development. The authors attempt to make the adolescent "stand out as a living reality in a world of conflicting social, personal and institutional structures," and to make those who are responsible for his environment "more conscious of their historic failure in the handling of each generation of adolescents."

No list of books on the family should overlook the large part the new methods of education are playing in home life and parental attitudes. Parents who are eager to keep abreast of the so-called new education and to estimate its value should read *The Child-Centered School* (World Book Company. \$2.40), by Shumaker and Rugg. In it they will find an honest appraisal of progressive education by two teachers in the Lincoln School of Teachers College. Parents will also be interested in the first book of Marietta Johnson's *Youth in a World of Men* (John Day. \$2.50), which is a concise statement of her principles and methods in adapting instruction to the needs of the individual child, as worked out in her School of Organic Education.

Character education is a field in which parents, ministers and teachers are united in their interest and concern. The two recent books by Hartshorne and May, *Studies in Deceit* and *Studies in Service and Self-Control* (Macmillan. \$2.50), bring out some startling conclusions which should be familiar to everyone who is attempting to help in character formation. In *Character Education* (Silver Burdett), by Charles E. Germane and Edith Germane, we have a much-needed contribution based on the experience of the authors in their University Extension courses in character education, at the University of Missouri. They present a plan and technique of school and home cooperation, whereby the child may live continuously in a wholesome environment. Their book is packed with excellent subject matter on educational psychology and with case studies. It gives specific help to parents in dealing with faults of children by a constructive program for home-building.

MRS. ABEL J. GREGG

THE CHURCH AND RURAL LIFE

THE CHURCH AND THE AGRICULTURAL CRISIS. By Edmund de S. Brunner. Boston and Chicago. The Pilgrim Press, 1928. 48 pp. 35 cents.

THE RURAL CHURCH AND COOPERATIVE EXTENSION WORK. By H. W. Hochbaum. Washington, D. C., U. S. Department of Agriculture, Extension Circular 57, 1929. 24 pp.

HOW CAN LOCAL CHURCHES COME TOGETHER? A Handbook of Principles and Methods. By Elizabeth R. Hooker. New York, Home Missions Council, 1928. 82 pp. 25 cents.

A PARISH PROGRAM FOR COMMUNITY SERVICE AND FAMILY RELIGION. By Warren H. Wilson. New York, Board of National Missions of the Presbyterian Church in the U. S. A., 1928. 32 pp. 10 cents.

THE LARGER PARISH PLAN. By Malcolm Dana. New York, Congregational Extension Boards, Country Life Bulletin No. 2, 1928. 22 pp. 15 cents.

WHAT KIND OF FARM RELIEF? New York, *Rural America*, September, 1929. 16 pp. 20 cents per copy.

A GUIDE TO THE LITERATURE OF RURAL LIFE. Compiled by Benson Y. Landis. New York, Department of Research and Education, Federal Council of Churches, 1929. 24 pp. 10 cents.

The Church and the Agricultural Crisis, by Edmund de S. Brunner, consists of digests of lectures delivered on the Alden-Tuthill Foundation at the Chicago Theological Seminary. Professor Fred Eastman writes an introductory note, stating that ordinarily the special lectures at the Seminary are attended by a small group of students especially interested in the subject presented, but that the largest lecture room in the divinity building of the University of Chicago proved hardly adequate for the number of students who wished to hear Dr. Brunner.

The first lecture deals with a "subject that has been too largely ignored; namely, the economic crisis in rural America and its implication for the Church. . . . The Church fought for an eight-hour day in steel, but the hours on the farm have concerned her not." The second lecture is on the revolution in rural social life, and the third on town and country church administration. This booklet becomes at once the most

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concise and accessible source for information concerning the Church and rural life. Dr. Brunner is Director of Town and Country Surveys of the Institute of Social and Religious Research.

The Extension Service of the United States Department of Agriculture, after long preparation, has done a most unusual and useful service by bringing out a pamphlet on *The Rural Church and Cooperative Extension Work*. The circular was written by H. W. Hochbaum, of the Extension Service, and its preparation was under the direction of Dr. C. B. Smith. The subject matter is fully described in the subtitle, which reads, "An Outline of What Extension Work Is and How It May Aid the Rural Church in Community Improvement." The religious worker finds in it a concise interpretation of the scope and methods of agricultural extension work, and many practical suggestions as to how extension workers and religious workers may cooperate in community tasks.

Miss Hooker's handbook is designed for use by leaders in rural communities who wish to deal with the question of over-churching. It is a compendium of much pertinent material. Here are provided numerous illustrations of "successful united churches" of various types, suggestions as to the methods of procedure, etc., which will insure adjustments "not merely of organization, but of spirit." Included in the pamphlet is a list of interdenominational agencies which may be of assistance in about half the states of the country.

Dr. Warren H. Wilson was recently asked, "What are you teaching these days?" His reply was: "The things which fifteen years ago I thought it unnecessary to teach; for example, how to make a pastoral call." His pamphlet on *A Parish Program* is an excellent statement of a ripe experience. He bids every country pastor to "stick to it for five years," adopt a program and be patient. Some of his sections are on health, wealth, education, the technique of a pastoral call, funeral and wedding, the sick and dying. One of his final words to pastors is: "You will be surprised to find how near God is to the minds of

men and how variously His Spirit works. But not if you are in a hurry, not if you are caught in the illusions of politics or gains of business or the dominations of the reformers."

"The Larger Parish" seems to be the most popular term for rallying those who would reorganize our rural church work. With communications becoming better and better, the parish circle may become larger. This call for a new unit in church organization frequently carries with it the idea of a specialized church staff, usually a preacher, a director of religious education, and a social or recreational worker. Catholic and Protestant churches are making use of the larger parish plan, and Dr. Dana, who has been a popularizer and promoter of the idea, has given us some of the most useful and accessible literature on the subject.

We have a farm relief law and a Federal Farm Board. The Board has now functioned for almost six months. The chief question is "What Kind of Farm Relief?" In order to provide non-technical information upon this most important subject, the September, 1929, issue of *Rural America* was devoted to a discussion of the question. The chairman of the Federal Farm Board, Alexander Legge, states the Board's policies, and others give both favorable and unfavorable opinion. This number of the journal also contains the text of the farm relief law.

The *Guide to the Literature of Rural Life* is an extensive list of pamphlets, periodicals and books, compiled especially for religious workers and others who want the more recent and the more accessible works. The titles range from natural science, economics and international relations to poetry, biography, fiction, music and religion. The literature of rural life becomes yearly more vast. The need for a *Guide* such as the Federal Council's Department of Research and Education has just issued has been apparent for some time, and the Council's publication was issued at the request of the organized rural church departments of its constituency.

BENSON Y. LANDIS

A Study of Negro Housing

THE HOUSING OF NEGROES IN WASHINGTON, D. C. By William Henry Jones. Howard University Press. A Study in Human Ecology: Investigation made under the auspices of the Interracial Committee, Washington Federation of Churches. \$2.15.

THE "Alley System" of housing in the nation's capital originated in the philanthropic effort to provide cheap houses for Negro freedmen who crowded the city following the Civil War. The build-

ing of the alley dwellings was possible because L'Enfant laid out the city "with wide and deep building lots" and alleys originally "designed for traffic purposes and other services." In sixty years this has become the principal housing problem, breeding criminality, disease, family disorganization and death. Perhaps Charleston, S. C., and Philadelphia are the only cities with comparable alley housing. As the "system" has developed, white residents have become alley dwellers.

This report states that most of these alley houses "are owned by well-to-do white people, many of whom no longer live in Washington." Both white and colored people live in alleys instead of on the streets because they are ignorant and poor, are freer from public control, and because of social habit. Sickness and death are greater in the alleys than on the streets. Out of 45 districts of the city, the death rates in the alleys were higher than in the streets in 40 of them. The death rate for children of four years of age and under was nearly twice as high in the alleys. Among white people living in alleys tuberculosis, pneumonia and diseases of children under two years were greater than among those dwelling on the streets.

The study, however, covers the whole range of housing of the Negro population of Washington whose dwellings are classified in classes from A to D. This population is "not huddled in any specific geographical area. It is rather loosely and irregularly scattered throughout the districts of the city." The typical Negro home falls in class C, which comprises ordinarily a six-room house, well appointed and modernly furnished. At least half the Negro families live in them. The majority of the houses in classes A, B, and C, are owned. There are distinctly "rent", blocks and "owners'" blocks.

Since 1920, there has been a considerable increase of improvement of housing through the occupancy of buildings vacated by whites and the erection of dwellings and apartment houses by commercial construction companies. Negroes pay about \$1,000 more for houses of the same quality than whites. The average price paid by Negroes ranged between \$6,000 and \$7,000, with about \$500 down and instalment payments from \$50 to \$65 per month. Apartment house living is a new experience as practically all such houses have been constructed since 1924. They are "very popular" and are attracting Negro residents mainly because of their newness, their possible care-free life and "closer contact and intimacy." This changed mode of living is affecting sex relations, the family, child life and other phases, and not altogether for the best.

The lodger evil does not appear to be a serious problem. Most of the families that have lodgers, about 19 per cent of the total, keep them not because of economic pressure of high rents or necessary living expenses but to provide for extra spending money and "extravagances." The average Negro home is not congested.

These and many other facts were extracted from a study of 5,450 Negro homes of which 46.5 per cent

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were owned or being purchased and 53.4 per cent rented. The report recommends legislation by Congress to eliminate the alleys, the appointment of a "Standing Committee on Negro Housing," sponsored by the Interracial Committee, and specific advice to

the real estate board and white real estate dealers, to renters of property, to white builders of houses for Negroes, to the social agencies and to the white and Negro public.

GEORGE E. HAYNES

AMONG THE NEW BOOKS ON EDUCATION

(1) YOUTH

SEVERAL books have recently appeared whose purpose is to throw light upon the vexed — not to say, vexatious — problem of the Church's program in relation to youth.

Mary Anne Moore, in *Senior Method in the Church School*, has discussed the characteristics of adolescence, the aims of religious education, individual differences and typical experiences, curriculum, method, and organization, for senior high school students. The author lays stress upon the importance of original thought and individual expression and favors large use of the discussion and problem-project methods.—(Abingdon Press—\$1.50.)

Harry Thomas Stock, coming at the problem from the point of view of the young people's society, writes, with a freer hand, of objectives, organization, curriculum and program. This manual of *Church Work with Young People* is one of the most comprehensive in scope and thoroughgoing in treatment of any we have seen in this field, and is published by the Pilgrim Press, Boston—\$2.00.

Training Young People in Worship is the title of a specialization course by Shaver and Stock. By frequent use of class projects and discussion outlines in connection with each chapter, a very practical approach is made to the theory of worship, the psychology of worship, program building, variety, relative values, initiative, leadership, and similar topics. Sample orders of worship are presented for study and criticism. A stimulating treatment.—(Pilgrim Press—\$1.25.)

A useful handbook on *Character Building through Recreation*, by Kenneth L. Heaton, has, as one of its valuable features, a series of "case studies in recreational values." Club work, parties, out-of-door recreation, athletics and gymnastics, are discussed discriminatingly with respect to their educational and religious possibilities. (University of Chicago Press—\$1.75.)

Two specific types of educational effort are set forth by Ina Corinne Brown in *Training for World Friendship* and *Jesus' Teaching on the Use of Money*. (Cokesbury Press—\$1.00.) Starting, in the former volume, with "The Revolt Against the West," the author asks the searching question, "Is America

Christian?" and discusses the prevalence of materialism, economic injustice, internationalism, war, race relations — which, taken together, confront the Church with what is virtually a new task. In the light of these problems, the objectives and methods of missionary education are set forth. In the second volume, the question of stewardship is considered — not as a legalistic principle, but as a practical recognition of dependence upon and responsibility to God, for life and its resources.

(2) CHILDREN

Rev. R. B. Hassell has given us two suggestive books, *The Chums and Their Powers* (Stratford Co.—\$2.00) and *The Rainbow Girls* (Stratford Co.—\$2.00), growing out of the intimate experience of a pastor with his young people. The writer's style is informal, chatty and untechnical.

Matching Mountains with the Boy Scout Uniform, by E. F. Reimer (E. P. Dutton Co.—\$2.00) is the racy title of a fascinating description of the various kinds of uniform worn by Scouts all over the world, together with an explanation of their symbolic suggestiveness. Pictures in color, maps, charts and diagrams, make the book one to be treasured by all true Scouts.

Among the books for elementary grades, the following may be mentioned: *Stories Jesus Heard and Stories Jesus Told*. This is a unique collection of Bible stories. Mrs. Carrie B. Prouty, the author, has adopted the clever device of conceiving of the Old Testament narratives as stories familiar to Jesus. Thus, as she re-tells them, the boys and girls seem to be sitting beside Jesus as they listen. The illustrations add to the attractiveness of the book. (W. A. Wilde & Co.—\$1.50.)

A valuable aid for worship in primary grades in the church school is the *Primary Worship Guide* by Jeanette Perkins. It has long been recognized that it is a difficult thing to relate the experience of worship in a department to the specific experiences of different grades in a fully graded curriculum. Miss Perkins, who is an expert teacher in this field and a prolific writer, has prepared a series of worship programs in which she has attempted to correlate worship with instruction in the various primary grades of schools using the new closely graded lessons. She

has further supplied a large amount of story materials, prayers, songs and outlines of programs for Sunday and weekday use. (Pilgrim Press—\$2.00.)

(3) ADULTS

In the field of adult education, in addition to the pamphlet on *Creative Discussion*, by Professor Sheffield, The Inquiry (129 E. 52d Street, New York) has a little volume on *Business and Ideals* (Cloth, \$1.25; paper, \$.75) and another on *Community Conflict* (\$1.50). The first is a discussion outline, the second a guide to the discussion method as applied to community problems. Those who are desirous of developing a strong program of adult religious education would do well to secure from The Inquiry its full list of discussion outlines.

In the field of educational theory nothing more vital and arresting than Professor Coe's latest book, *What Is Christian Education?* has recently appeared. With most searching criticism, yet with evident affection for the Christian Church and with intense spiritual fervor, he examines the present situation and challenges present practices. The book ought to be read and pondered by every pastor, parent and teacher in the Church. (Charles Scribner's Sons—\$2.50.)

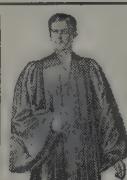
After the visit of Premier MacDonald and the observance of Armistice Day, every church should gather a group of adults for a study of the Kellogg

Pact and its significance. A very timely and practical study outline has been prepared by Dr. Sidney L. Gulick and may be obtained from the Commission on International Justice and Goodwill of the Federal Council of Churches, 105 E. 22d Street, New York City.

The problem of race relations is acute in many parts of the country, and the world. The discussion outline, *All Colors* (cloth \$1.25; paper, \$1.00), prepared by The Inquiry, is a most useful manual. Adult groups should also study the book by Bruno Lasker, *Race Attitudes in Children*. (Henry Holt—\$4.00.)

The temperance question is in danger of dropping out of sight in the current discussions regarding enforcement of the Volstead Act. Nothing is more important than a calm facing of the real issues involved in the struggle for temperance. The little book by Johnson and Warner, *Prohibition in Outline* (Methodist Book Concern, \$.75), is an admirable basis for study and discussion.

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Civil Legion Pledges Support to President

THE CIVIL LEGION, a body of men who rendered service to the Nation in a civilian capacity during the World War (chiefly men who were past the age when they would be available for military service), at a recent meeting held in Washington, came out in unequivocal support of President Hoover's international program. More specifically, the Civil Legion urged support for the Peace Pact of Paris, the coming conference on reduction of naval armaments and American adherence to the International Court of Justice.

The statement, as adopted by the Civil Legion, was in part as follows:

"The President of the United States, together with other statesmen of vision and faith in our own and other lands, is leading our Nation, in association with other great nations, upon large ventures in behalf of our entire humanity for the consummation of whose ideals all men and women of good-will have long devoutly hoped and prayed.

"The first of these is the Peace Pact of Paris, by which the nations 'condemn recourse to war,' and promise to seek the solution of their controversies 'by pacific means.'

"The second of these significant events is the coming conference in London on reduction of armament. It is indeed implicit in the Peace Pact and the Pact will gain in moral force measurably in proportion to the results of the conference.

"The Civil Legion expresses its confidence and faith in the sincerity of our President and other statesmen who are preparing for this conference and its hope that competition in armament may altogether cease and that there may be the largest possible reduction consistent with mutual security, the preservation of order among the nations and the protection of their proper interests.

"The third measure of world interest and importance is in turn essential to the fullest result of the Pact of Peace and the conference.

"International differences will continue to arise. The nations have agreed that they shall not be solved by armed force. There must be some method to take its place.

"To make the Pact of Paris finally effective and to make naval reduction possible, the World Court appears to be the only possible provision.

"The Civil Legion is ever prepared to render service in defense against any power that breaks faith with the Pact.

"More important still is it that we should help to create that moral influence which is ever needed among our own people and those of kindred nations to realize those ideals of justice and peace among mankind on which our Commander-in-Chief has set his heart and to which he has consecrated his mind and will, and we are at one with him in his recent utterance, 'We must clothe faith and idealism with action.'"

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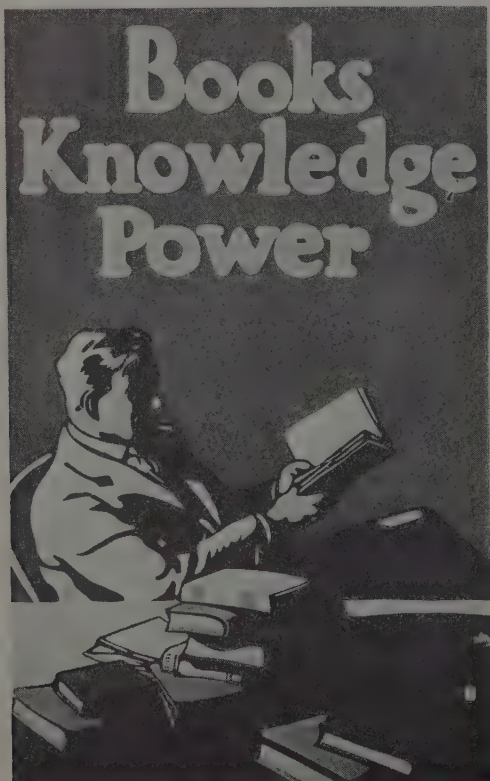
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The Churches and Motion Pictures

THAT the churches are vitally interested in motion pictures is evident from the number of letters which flow into the office of the recently organized Commission on Motion Pictures. Some of the correspondents are seeking light upon the problem of local control of commercial pictures. Others desire information as to pictures to be used in church services. Again others wish to know where pictures can be obtained for special occasions, Armistice Day, Christmas, etc. And any number of people are worried because America is so misrepresented abroad by her commercial films.

Much of this work is highly important and ought to be undertaken at the earliest moment, when sufficient funds have been secured to provide the necessary staff. Meanwhile it is proposed to make an inquiry into the relations between the Motion Picture industry and the public, the results of which may help us to answer some of these pressing questions.

IN CONNECTION with the development of its new project of sending Friendship Treasure Chests to the Filipino children, the Committee on World Friendship Among Children has issued a folder entitled "Worthwhile Books on the Philippine Islands and People." There is a list of volumes especially adapted for children and another list of books written from the standpoint of adults. The folder can be had by addressing the Committee at 289 Fourth Avenue, New York.



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What Kind of Christian Unity?

THE SOCIAL SOURCES OF DENOMINATION-ALISM. By H. Richard Niebuhr. Henry Holt & Co. \$2.50.

THE REUNION OF CHRISTENDOM. Edited by Sir James Marchant. Henry Holt & Co. \$3.00.

THE PRIMITIVE CHURCH. By Canon B. H. Streeter. Macmillan Co. \$2.50.

IN the first of these volumes, the Dean of Eden Theological Seminary, St. Louis, comes at the problem of the divisions of the Church in such a fresh and original way as to mark him as a young writer from whom much future leadership may be expected. This is, we believe, his first book, but it makes us eagerly hope that it will be far from his last.

The divisions of the churches are shown to have been due far more to sociological than to theological causes. They are found (and this is the sad thing about them) in the class and racial and nationalistic provincialisms and prejudices that are so conspicuous in the world at large. The Church, based on brotherhood, ought to be able to rise above these divisive influences, but does not generally do so. The real objection

to denominationalism, in Professor Niebuhr's view, is not so much in its economic waste and inefficiency as in the spiritual failure to be a worthier embodiment of Christ-like brotherhood and universal fellowship.

An examination of the sociological background of various denominations reinforces his contention. One group consists of the "churches of the disinherited"—Anabaptists, Quakers, Methodists, Salvation Army—coming into being to minister to those who had been ignored by the older churches. The Calvinistic bodies are pictured as "churches of the middle class." The influence of political considerations is revealed in the long list of American denominations with a background of European nationalisms. "Sectionalism" is illustrated by the Northern and Southern denominations in the United States. The color line is studied as another fertile source of denominations.

The conclusion is in the nature of a convincing plea for a church that will adjust itself and dedicate itself "not to the local interests and needs of classes, races or nations, but to the common interests of mankind."

Sir James Marchant, in securing his collaborators, calls the roll of some of the most distinguished churchmen of Christendom, including Cardinal Bourne, for the Roman Catholic Church in England; Archbishop Germanos, for the Eastern Orthodox Church; Archbishop Söderblom, for the Swedish Lutheran Church; Dr. Otto Dibelius, for German Protestantism; Principal A. E. Garvie, for the English Congregationalists; the Bishop of Winchester, for Anglicanism; J. Scott Lidgett, for British Methodism; Principal Alexander Martin, for Scotch Presbyterianism; T. Albert Moore, for the United Church of Canada; Bishop Azariah, for the Anglican Church in India. The only chapters dealing specifically with the American churches are those by William Adams Brown, who gives a wide-visioned interpretation of the reconciling influences at work today, and Rt. Rev. William T. Manning, who speaks only of the Protestant Episcopal Church.

As is to be expected, the points of view range over an enormously wide field, so much so that W. E. Orchard's attempt (in the final chapter) to describe a possible synthesis of the various

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Protestant groups with a somewhat modified Roman Catholicism seems inevitably remote and utopian, however intriguing. At one extreme among the writers we find the Cardinal, whose chapter consists mainly of the quotation of the papal encyclical of 1928, inflexibly declaring that no path to unity exists, or can even be considered, except that on which erring children may travel back to Rome. "A federation of Christians," according to the encyclical, "is inconceivable in which each member retains his own opinions and private judgment in matters of faith." The Eastern Orthodox Archbishop, while maintaining a rigid position regarding dogma, gladly expresses his church's readiness to join with other churches in friendly conference, on equal terms, and also in cooperation in various common tasks. At the

other extreme are those whose interest is distinctively in securing a unity of spirit and purpose in actual service and who anticipate little advantage in trying to secure agreement on any creedal basis or to reduce all present forms of church "order" to a single standard.

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by the Apostles or prevailed everywhere in the early church. Instead, the types differed from church to church. There was no such thing as a standardized form in the primitive church, there was rather a readiness in the churches to experiment and to adapt themselves to their own differing environments.

If we have the discernment of Canon Streeter or the wisdom to follow the light shed by his scholarly studies, we shall find our loyalty to the primitive church "not by trying to imitate its forms, but by recapturing the spirit of adventurous experiment that characterized those early days." And in so doing we shall have the atmosphere in which alone we can hope to achieve the unity for which our day is yearning.

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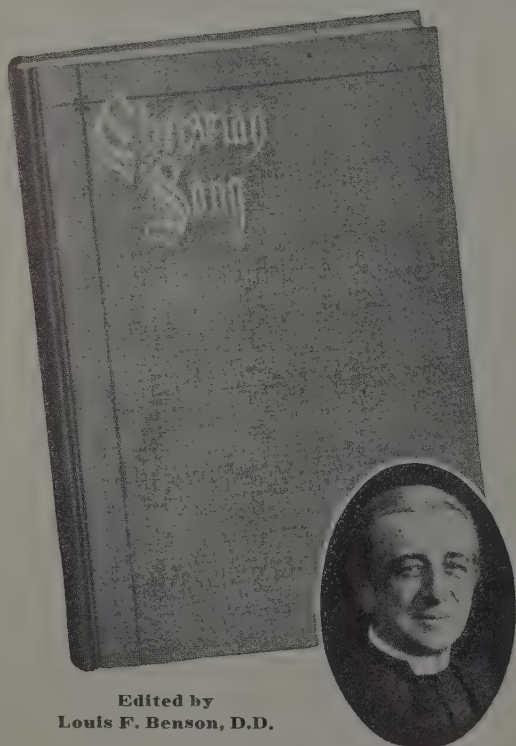
(Continued from page 20)

Manchuria is the "sore spot" of the Far East, the place where the interests of the powers clash at their worst. Russia, Japan, China, Korea, and in lesser degree the United States and Great Britain, and other powers are all deeply concerned with what there takes place, for out of

Manchuria may come another world war. If the problems there can be solved without war, then the prospect for world peace may be pronounced good. The three following studies were prepared for the Conference of the Institute of Pacific Relations, which has recently completed its third biennial session in Kyoto: *The International Relations of Man-*

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Professor C. Walter Young of George Washington University seeks to cover in detail the four periods of recent Manchurian history, dealing comprehensively with the various treaties, agreements and negotiations. It is a scholarly piece of work and will rank high in its field.



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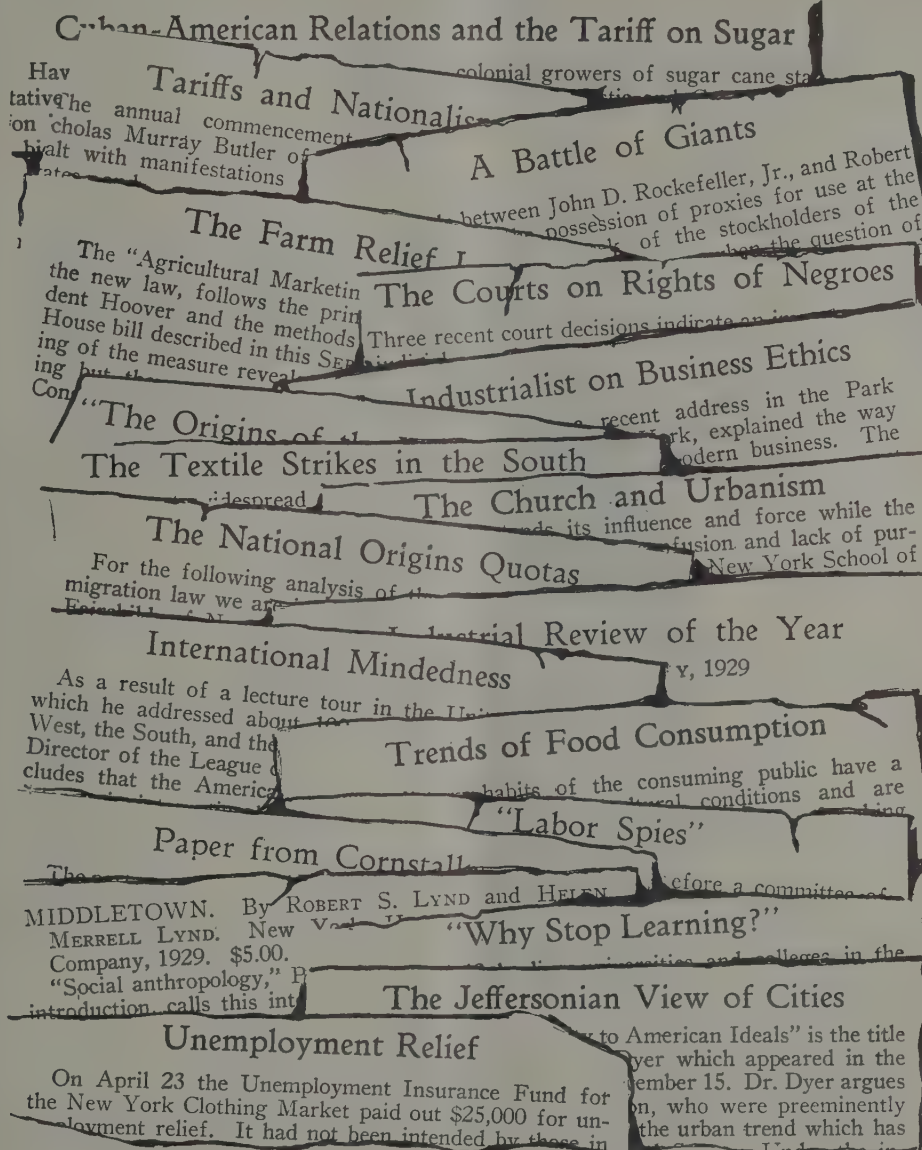
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Professor Blakeslee's pamphlet supplements excellently Mr. Parlett's discussion by taking up in separate chapters the relations to Manchuria, first of China herself, then of the separate powers. Professor Blakeslee also takes a broad view of the entire background dealing with "Japan's Foreign Relations," with Australia, and with the "Agreements for Preserving Peace in the Pacific."

"Upton Close" (Josef Washington Hall) in his *Eminent Asians* has attempted to interpret to Western readers six of Asia's creative leaders,—Sun Yat-sen of China, Yamagata and Ito of Japan, Kemal of Turkey, Stalin of Russia, and Gandhi of India. Like a newspaper story writer, he seeks for and plays up the dramatic—his eye is on the "news values" of these heroes. In reading these dramatic "pictures" one sometimes wonders how much is sober history and how much is the author's imaginative window-dressing. However that may be, the sketches are absorbingly interesting and are no doubt measurably correct and perhaps in their impression more true to reality than a sober historical statement would be.

III. RUSSIA, GERMANY, FRENCH AFRICA, HAWAII

A HISTORY OF RUSSIA. By George Vernadsky. Yale University Press. \$4.00.

MEET THE GERMANS. By Henry Albert Phillips. J. B. Lippincott Co. \$3.00.

STRESEMAN: THE MAN AND THE STATESMAN. By Baron Von Rheinbaben. D. Appleton & Company. \$3.00.

A VERY NAKED PEOPLE. By Albert Londres. Horace Liveright. \$3.00.

THE GOVERNMENT OF HAWAII. By Robert M. C. Littler. Stanford University Press. \$2.75.

The student of world history cannot afford to ignore what is taking place in Russia. He may be sympathetic, he may be opposed, but he cannot be indifferent. Moreover, the Bolshevik experiment of government can only be understood when consideration is given to the history of Russia, past and present. Dr. George Vernadsky in his timely volume, *A History of Russia*, surveys for the reader the political and military events in Russia throughout the centuries and interprets, at the same time, the main currents in the development of Russian culture, both material and spiritual. This book is not a mere repository of facts. It is a coordination and explanation of facts, and as such is an illuminating approach to the main problems of Russian history.

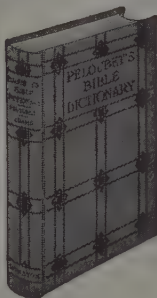
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events as it is an interpretation of the great men of the times. Of these great men Gustav Stresemann occupies a place of honor and distinction. Rochus, Baron Von Rheinbaben, gives us in his biography of Stresemann an illuminating analysis of the elements of greatness reflected in the life and work of Germany's lately lamented Foreign Minister. This book has been translated from the German by Cyrus Brooks and Hans Herzl. The author discusses the influences of childhood that made a lasting impression on the one destined to become a German peacemaker of world reputation. We see Stresemann at his studies, in the Reichstag, in the midst of the revolution out of which the German People's Party

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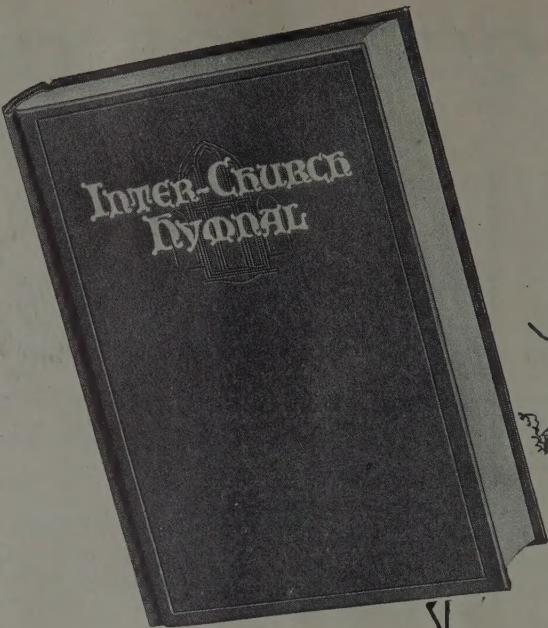
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